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GLEANINGS IN THE CORN-FIELDS OF SPIRITUALISM.

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MODERN MIRACLES IN THE CATHOLIC CHURCH.—THE CURÉ D'ARS.

THE CURÉ D'ARS, Jean Baptiste Marie Vianney, was born at the village of Dardilly, in the vicinity of Lyons, lying as you issue from that city by the Faubourg de Vaise, betwixt the roads to Paris and to the Bourbonnais. The situation is charming, in the midst of hills, woods, pleasant valleys, clear streams, vineyards, meadows, and orchards. The population was about three hundred souls. The parents of Jean Baptiste were small proprietors, cultivating their own land, and the family had been noted for generations for its hospitality to the poor. Jean Baptiste was born on the 8th of May, 1786, coming into the world a little before the outburst of the most terrible revolution of all times. His mother was a woman of remarkable piety, and quickly perceived that this son, beyond all her other children, displayed the same religious tendency. In his early boyhood he was sent with other children of the village to tend the few sheep of the family in the neighbouring fields. He always carried a little image of the Virgin with him, set it up at the foot of a tree, prayed much to it, and sometimes preached to the other children. As he got older he worked in the fields, obtaining some instruction at intervals from the Curé of Ecully. Finding himself very slow at learning, and already aspiring to become a priest, when only about fifteen years of age he set out on a pilgrimage to the tomb of St. Francis Regis of the Viverais. He made the journey on foot, and partly by begging his support: but he imagined that he received real benefit from this act of devotion, though he never was capable of acquiring much classical learning.

In 1809, when of the age of twenty-three, he was drawn for the conscription. Buonaparte was then fast draining France by his incessant battles in Italy and Germany of its youth, and Jean Baptiste Vianney seemed destined to make one of the millions slaughtered for the gratification of his infernal ambition. He had applied to have his name entered on the list of candidates for the ministry at Lyons, which gave exemption from conscription, but to his consternation and that of his family, when the list was examined it was found that those to whom the duty had been assigned, had neglected it. He was marched off on the way to head-quarters at Bayonne, but falling ill on the way, he remained some time in a hospital. Being somewhat recovered he received a ticket of his route, and set out alone towards that city. On the way, much dejected at this blight of all his hopes of entering the church, a stranger suddenly accosted him, asking whither he was going, and why he was so sad. On being informed, he took his knapsack on his back, bade him follow him without fear, and led him through woods and mountains for whole days. At length, at ten o'clock at night, he introduced him to a poor family at Noës, at the entrance of the great forest of the Madeleine, in the confines of the departments of the Loire and the Allier, far away from the frequented tracks of the country. The host the next day took him to the house of a pious shoemaker named Fayot, where he continued fourteen months, partly teaching the children of the village, and partly working in the fields. He passed under the name of M. Jerome, and the whole village which knew that he was a deserter, but under what circumstances, joined in carefully guarding him from the gendarmes.

During his absence his family were continually harassed by the menaces of the officials, and in 1810 another brother engaged to serve for three years to free the family from the continual visits of the police. He soon lost his life in Germany, at Weissenfels or Lützen. Jean Baptiste having now been duly entered as a candidate for the ministry, and being thus exempt from further claims from the army, returned home, and entered the school of Verrières to pursue his studies. He had won the warmest attachment of the people at Noës, his departure was attended by the general regrets, and he always retained the most affectionate remembrance of his sojourn there, and of the amiable Fayots, in whose family he had been so cordially received. From the seminary of Verrières he went to M. Bally, at Ecully, to study theology, and thence to the grand seminary of Lyons, and finally was made deacon in 1815, and priest six months afterwards.

But it was not without great difficulty that he passed through

the necessary examination. His inability to learn still continued, and it was only by the exertions of M. Bally and other friends, who knew his extraordinary piety and humility, that he was carried through. He had just Latin enough to say mass, and that was all. But his amiable and Christian spirit was such that he was greatly beloved wherever he was. On being ordained his old hostess, Madame Fayot, of Noës, made a journey to see him in his new honours, and rushed up to him amidst a crowd of priests, and embraced him. The new abbé returned the motherly woman's embrace cordially, and was delighted to see her. M. Bally immediately engaged him as his assistant at Ecully. He became extremely loved in that parish, and on the death of M. Bally in 1817, the inhabitants were unanimous in desiring him to accept the cure. M. Vianney, however, thought himself unequal to so great a charge, and two months afterwards he was named the curé of Ars, the scene of his life-long labours and renown.

Ars is a little agricultural village of the ancient principality of Dombes, now the arrondissement of Trévoux. At the time that M. Vianney took possession of his cure, there were no roads leading from populous places; such as they were, were the deep hollow tracks so common to agricultural parts of France, winding about and shrouded in trees and bushes. The houses were themselves buried in masses of fruit trees; they were scattered here and there, being rather more numerous around the church. There was a silence and melancholy over the place which can only be imagined by those who have seen such French villages. Woody valleys, hills of but little elevation, tilled lands, copses, and fat meadows lay around, through which stagnated rather than floated some turbid streams carrying their burden to the Soane. There was an old chateau inhabited by Mademoiselle Garnier, called Mademoiselle d'Ars, the daughter of the late Comte Garnier-d'Ars, a lady of sixty. The new curé proceeded there on foot, and had much ado to find the place, even when he was close upon it, but at length he caught sight of a peasant who led him into the village and to the parsonage. It was in February, 1818, that he arrived there, at the age of thirty-two.

The people of d'Ars, as stagnant as their place, would not have found anything particular in their new curé, for he was of a most uncommanding presence, and anxious rather to conceal than to display his virtues, but the fact of the people of Ecully flocking after him on Sunday, showed them that he was greatly esteemed by those he had last lived amongst. But the ardent devotion of the new pastor, who spent nearly all his time at the church or in visiting his people; his discourses full of fire and feeling soon awoke in them wonder and regard. They found

him utterly indifferent to his own personal comforts, but full of love for all around him, and day and night devoted to his duties and their benefit. They soon began to catch some of his spirit, and Mademoiselle d'Ars strengthened his hands with all her influence. He established almost perpetual services and prayers in the church, allowing himself no rest, and gave away everything that he had to those of his parishioners who were in need. His furniture as well as his money, the bread off his table, even the bed from under him, went to one or another in want of them, and he himself lay on a straw pallet in his garret. But the curé had a horror of the dissipations of the holidays, and dances as they were practiced there, and the evil consequences which he saw arising from them, and he set himself to break the people of them. It was a hard and long fight, but he at length succeeded. The curé d'Ars was a saint of the old type, he was all for preparation for the future world, and looked with little favour on the gaieties of this. His views were extreme, but by that extremity he carried himself and his people to that pitch of religious zeal which opened up the scene of wonders which soon unfolded there. With the dances, as a necessity, went the public-houses, and the drunkenness which had sprung from them.

Besides consulting the morals of his parishioners, the Curé d'Ars enlarged his church by building three chapels; the first to his patron saint, John the Baptist, the second to St. Philomena, and the third to the Ecce Homo. That to Saint Philomena was in consequence of the remains of that saint having been discovered in the cemetery of St. Priscilla, in Rome, in 1802. These were conveyed to Mugnano, in the diocese of Noles, where they were said to have performed many miracles. Thence the new saint spread her influence into France with equal fame of miracle, and the Curé d'Ars became an enthusiast in his faith in her. He attributed the greater part of the miracles performed at his church to her intercession, whilst the people attributed them to his own sanctity. That is a question which we may leave; the great question is, were they done at all? As this appears to be affirmed by the strongest and most universal evidence, we may as well at once assign them to the Great First Cause.

Having consulted the moral growth and ecclesiastical convenience of the parish, the curé proceeded to minister to the physical wants of the people. He had built his chapels without any funds for the purpose, in full faith that they would be sent. As they were so, he began what he called a Providence, that is, a home for homeless children, and for young women exposed to the dangers attending destitution. He had no funds, yet he bought a large new house in the village for twenty thousand francs, and sold his share of the paternal property at Dardilly to

pay for it. Yet he was run so close that he had not money to pay for the writings. It came, however. Still he had nothing to commence the housekeeping with, but he appointed two respectable and educated women of the place, Benoîte Lardet and Catherine Lassagne, to superintend it. When they entered on their duty they had nothing in the house but a pot of butter and some cheese which a young woman had sent. They carried with them some clothes and other things of indispensable necessity. They had no bread to eat the first day, but their dinners were sent in by their friends. But they were soon joined by other women necessary to assist in the work, and funds flowed in. The curé opened a gratuitous school for the little girls of the parish; then he took into the house some poor children; in a short time there were sixty young girls lodged, boarded and maintained at the expense of Providence. The idea spread—another Providence was established at Bourg, then others in other places, and so they branched right and left through France. The Providence at Ars was established fifteen years before that of Mr. Müller at Bristol.

It was soon necessary to enlarge the original building at Ars. The curé was himself architect, builder and carpenter. He made the mortar, shaped and carried the stones, and only intermitted his labours to go to the confessional. Yet the scheme was not carried through without those sharp trials of faith that God generally sends on such occasions. Sometimes the contributions stopped, the funds and provisions became exhausted, and the case grew so apparently hopeless that even the curé began to think that they must give it up. "When God," says Bossuet, "wishes to show that a work is entirely in His hands, He reduces everything to extremity and despair,"—then it goes on. On two such occasions the intervention of God was so direct and sudden, and accompanied by circumstances so marvellous that it was impossible not to see that a miracle had taken place. The witnesses of these things, says M. Monnin, are still living.

One day the managers had no bread, no flour left, and there was no baker in the village; yet there were eighty mouths to fill. What was to be done? One of the mistresses ran to the curé and informed him that there was not flour enough for two loaves. "Nevertheless," said the curé, "make it up into bread just as if you had flour enough." She did so, and soon informed him that she did not know how it was, but she had to pour in more and more water, the dough had continued to swell under her hands till her kneading trough was full, and with a handful of flour she had made twenty great loaves of from twenty to twenty-two pounds weight each! The Abbé Monnin says the whole details of this miracle he had from the mouths of Jeanne

Maria Chancy, who made the bread, of Catherine Lassagne, one of the managers, and of Jeanne and Marie Filiat, school-mistresses, none of whom had even for a moment doubted of the miracle.

On the next occasion there was a complete consumption of all the flour and corn, and destitution of funds. The curé thought for a moment that God had abandoned him for his sins. He called the superior of the establishment, Benoîte Lardet, and said, "We shall be obliged to send away the poor orphans since we do not know where to get further support for them." No sooner had he said this, however, than he felt impressed to visit his attics, where his wheat was generally deposited. He mounted the stairs slowly, oppressed with a weight of fear and despair, which augmented as he ascended. He opened the attic door, trembling, and beheld it heaped with corn as if poured out of full sacks! At the sight he ran down stairs to the children, exclaiming, "I doubted of Providence, my poor little ones; I thought I must send you away; the good God has punished me!" That was his favourite expression when the Divine Goodness had given him particular marks of protection, and he regarded it as a loving punishment of his distrust.

The news of the prodigy flew through the village, where it was received with cries and tears of joy. The mayor of Ars, Anthony Mandy, who often afterwards related the miracle to his son, hastened to the place with a great number of the chief people to see the corn. The miller also was called, and as he filled his sacks he said he had never handled such splendid wheat.

The curé was fond of talking of this great miracle. Some years after Mgr. Devie, the bishop of Belley, visiting Ars, went up with the cure to see the granary. Pointing to the wall he said, "And so did the corn reach up to there?" Pointing to a certain height, "No, Monseigneur, to there," replied the curé, shewing a higher level. Miracle once commenced never ceased during the future life of the curé, a period of more than thirty years. Soon after this Jeanne and Marie Filiat going into the cellar found that the contents of a hogshead had run out on the floor. One of them went to announce the loss to the curé, but he only quietly observed, "It is nothing to trouble yourselves about; He who has permitted it to leak out can just as easily bring it back." She returned and with her sister scooped up as much of the wine as was quite clear and poured it into the barrel again. As the barrel was large they thought it best to empty a smaller barrel into it which stood next. They began to run, and one of the sisters put her fingers into the bung-hole to feel if she could reach the wine. The other laughed saying, "What is the use of feeling when the barrel is not half full?" But her sister replied, "It is full already; try, you can reach it with

your finger." She did so and found to her astonishment the barrel full. The wine was pronounced much better than they were accustomed to.

These must sound strange things to Protestant ears, but these are but the beginning. There are above thirty more years of such events. People began to receive sudden cures while praying before the altar, on making their confessions privately to the curé. The fame of these things began to spread, and people flocked from the country round. It spread to the cities all over France, into the neighbouring nations, and that tide of pilgrims set in which from all France, from Italy, Belgium, Germany, and even from England, rose to 20,000 persons annually, and sometimes, says M. Mommin, to 80,000. All manner of complaints which had been pronounced incurable were suddenly cured under the prayers of the curé. Paralysis, epilepsy, fevers, insanity, possession, rheumatism, gout, in short, every kind of ailment. It is impossible to dwell here on what makes the substance of two volumes. The indefatigable curé gave himself up heart and soul and body to these labours. His church stood open day and night. The immense crowds who sought to confess were compelled to move on in order and take their turns whatever their rank or condition. Extreme poverty and extreme suffering were the only things which induced the pious curé to allow any one to take precedence of the rest. Sometimes there came grand people in their carriages, and drove rapidly up to the church door, or as near as the crowd would permit them. They called for the curé and desired that he might be told that they were waiting. They received with incredulity the information that they could not be admitted to the curé's confessional except in their turn. They endeavoured to force their way to the door, and when they succeeded, on his opening it to admit a fresh person, attempted to pass in. He courteously stopped them, and told them the rule of the place—the Christian rule. One lady said neither the King of Bavaria nor the Pope ever made her wait. "But madame," replied the curé, "you will have to wait here." Many waited for several days before their turn came. The curé gave himself only four hours sleep, from eleven o'clock to three, and people rushed to the church at midnight to secure their places. Omnibuses were constantly running betwixt Ars and Lyons to convey pilgrims, and boats on the Soane were plying, so that the stream of people was constantly flowing to and fro. Thousands of others made their way thither on foot. Inns and lodging-houses were built to accommodate them.

Amongst the thousands of cases of extraordinary cures, which are given with names, and dates, and addresses of the patients, there is one which struck me as very touching. A poor woman

came from a great distance, carrying on her back a boy of eight years old who had no use of his legs whatever. For four-and-twenty hours the poor mother perseveringly endeavoured to get near the curé. At length he put his hands on the child and blessed him, saying some words of comfort to the mother. On entering their lodgings for the night the boy said, "Mother buy my sabots, for M. the Curé has promised that I shall walk to-morrow." The words of the curé had not been quite so positive, but the child had such faith in him that he felt confident of his cure. The mother went and bought the sabots, and sure enough, on the morrow the child was cured and ran through the church crying joyfully, "I am cured! I am cured!" The mother was overwhelmed with tears and emotion.

Numerous letters are found in these volumes from people detailing the circumstances of their ailments and their cures, and many others from well-known persons soliciting the prayers of the curé for themselves and friends. One is from Mr. Lisel Philipps, of Grace-Dieu, Leicestershire, at the instance of Lord Edward Howard, seeking the curé's prayers for the return of his father, the Duke of Norfolk, to the Catholic Church. There is also an account by the distinguished writer, M. Louis Lacroix of his visit to Ars, and of his wonder at the scene. All this time the curé was not only expending superhuman exertions in church services, from year to year, giving himself but a short pause for a very meagre breakfast and dinner, but he was receiving large sums from all sides and bestowing them as promptly in relieving distress, assisting poor pilgrims, and sending relief to distant places. When somebody asked him the secret of obtaining such great supplies of money, he replied that it was by simply giving it away again as fast as he could to those who needed it. Nobody at the same time could be more unassuming, unostentatious, or unselfish. He expended everything he had, money, prayers, strength, as long as he had any: and this life he continued till within four days of his death, in August, 1859, at the age of 73.

One of the most remarkable features of the Curé d'Ars was the condition of spiritual clairvoyance to which he had attained. By his extreme abstemiousness, his intense exertions, and his ardent piety, he seemed to have purged away almost all fleshly impediments betwixt the invisible world and himself. Notwithstanding the constant throng of people that surrounded him so that he had difficulty to pass amongst them in his church, or to and from his house; though they were coming and going continually, he seemed to know them, their names, their connections, and circumstances as soon as he cast his eyes on them. He would pick out particular individuals in the crowd, tell them

their cases, he knew, were pressing, take them into his confessional, and speak to them of their cases, their wants, and their friends in a manner that filled them with astonishment. We may mention one or two of these cases. Seeing a young Savoyard lady in the congregation, he said to her in passing that he would speak to her on the morrow. As she had just arrived and was a perfect stranger, she thought he had mistaken her for some other person. The next day, however, he called her into his confessional, and said that she was desirous of entering a religious establishment. She replied in astonishment that he could not know that, as she had never spoken to him before: but he not only shewed her that he knew her secret thoughts, but told her what sisters she had and their particular characters. She said it was all perfectly true. Another lady from a distance consulted him on the disposal of her large property to different persons and purposes. He replied she had determined very properly, and advised her to make her will for she had no time to lose. She was of only middle age, and in good health; but she took his advice and was only just in time. She died suddenly.

The Pere Nigre, who was planning an institution for the benefit of soldiers, on preaching at Fourvieres, began thus:—"I have been at Ars. Do you know what the curé said to me? 'Good day, Father, how go your soldiers on?' Now, the good curé did not know me, had never seen me. I had not made known my plans for this institution, yet he knew all about it."

The Abbé Toccanier was at Ars. The curé suddenly urged him to go to Seyssel. It was Sunday, a day on which he discouraged travelling generally. At vespers the curé said, "Let us pray for one between life and death." The abbé went, and found his sister-in-law dead. After his return, the abbé said, "I found at Seyssel that my sister-in-law died four hours ere I arrived." "I expected it," he replied. Some years afterwards, the abbé asked him if he should see his mother again. "Yes," said he, without an instant's hesitation, "that dear mother has escaped after five hours of cramp."

A pilgrim came to ask his prayers for a sick servant. The curé said, "Yes, yes, my friend, it is Marie; I saw her in the choir." Astonished that the curé should know the name of his servant, he yet thought he was wrong in one respect, for he had that moment left her at the other end of the church. He hastened to look for her, and found her in the choir.

During the excitement and confusion of the Revolution of 1848, many persons consulted him about the safety of their families. He bade them rest quite at peace, for there would be no blood spilled except in and just round Paris. During the Crimean war, he was asked to pray for the safety of a soldier

there, and a sister ill at home. He replied, "The soldier will return quite safe; the sister is ripe for heaven." He was quite right in both cases. A young lady, during the Italian war, was in great terror for her husband. "Tell her," said the curé, "that she has nothing to fear. Peace will be made directly." This was on the 25th June. The news of the interview of Villafranca came directly afterwards. A lady consulted him regarding entering a convent; he desired her not to think of it, but to be especially careful in attention to her son. This son soon after found himself ruined by speculations, and was only saved from suicide by his mother's exertions in rousing him to renewed courage and hope. A man who had a little land offered it in sale to the curé; he advised him, whatever he did, not to part with it. Very soon after a mine was discovered in it, which secured the proprietor two thousand francs annually. On the other hand, a director of mines consulted him on investing in a new mine lately opened, and which promised to pay richly. He counselled him by no means to do it. Twelve days after the mine was flooded with water and became unworkable, besides causing the death of various persons.

The curé, like many of the old saints, believed himself terribly assailed by the devil, and no doubt he was, but perhaps not to the extent that he supposed. But let us see what phenomena surrounded him, for actual spirits were busy about him; and let us take their proceedings from his own point of view. From the moment that the curé opened the orphan house at Ars, six years after his going there, and thence to the end of his life, he was beset by the continual evidences of what he deemed satanic influence. At nine o'clock one evening, as he retired to rest, he was startled by three loud knocks at his outer gate, as if they would drive it in with a huge club. He arose, threw open the window, and asked who was there. No answer was given. He returned to bed, but was scarcely asleep when he was roused again by other blows, this time not on the outer gate, but on that of the staircase leading to his chamber. He arose and called out, but again there was no answer. Imagining that they were thieves who came to steal some valuables belonging to the Viscomte d'Ars, he had two stout men to come and sleep at the parsonage; these men heard the same noises, but were unable to discover any one, and soon came to the conclusion that they were produced by no human power. They continued their watch, for several nights, still hearing the noises, but discovering no one. A snow fell in the night, and the blows coming on the front door, the curé descended quickly, thinking this time he should be able to trace them by their footmarks in the snow. To his astonishment, there were no marks at all. He was now quite

satisfied that the men were right, that they were no mortal disturbers. Some young men, however, formed themselves into a guard over the house during the night, and some of his neighbours came and slept in the rooms adjoining his own. When it came to the turn of the cartwright of the village to occupy this room he carried his loaded gun with him. At midnight there came a terrific noise; the furniture of the room resounded as if with a storm of blows. The poor man cried out for help, and the curé ran in; they searched in every corner, but to no purpose. Being now assured that they were spiritual agents which caused the disturbance, the curé dismissed his watchers and commended himself to the keeping of God.

The noises continued, and for some time his mind was oppressed by a haunting fear of the perdition of his soul: hell seemed continually to open under his feet, and a voice told him that his place there was already marked out. When by the force of prayer he had driven out these devilish suggestions, the noises and other manifestations still continued, and under one form or another, never quitted him for five-and-thirty years. Commonly, at midnight three great blows announced the approach of his tormentors. If he slept sounder than usual these blows were succeeded by others, and then came a dreadful hubbub on the staircase, and the demon entered. He seized the bed curtains, dragged at them, and shook them so violently, that it seemed as if he must tear them down. The curé frequently imagined that there could not be a shred of them left, yet in the morning they were quite whole. Sometimes the spirit knocked as if he wished to enter: the next moment he was in the room moving about the furniture, ferreting everywhere, and calling out in a mocking tone, "Vianney! Vianney!" and adding menaces and insults. "Eater of truffles! O! we shall have thee! we shall have thee soon! We will take thee! we will take thee!" Sometimes he would halloo from the centre of the court below, and having done so for some time, would imitate a charge of cavalry, or the tramp of an army in march. Sometimes he seemed to be driving nails into the boards, and gave blows that seemed to split the wood; planing the boards, sawing the wainscot, and working actively like a carpenter in the house, or he was apparently boring with a gimblet or an augur all night, and he imagined that in the morning he should find his floor perforated with hundreds of holes. At other times he beat a tattoo on the chimney-piece, on a table, or more commonly on a water pot, seeking always the most sonorous objects.

Sometimes the curé heard, as it were, a wild horse rearing in the hall below him, throwing his hoofs to the ceiling, and then plunging with all four feet on the tiled floor. At other times a

gendarme seemed to be ascending the stairs in his boots and stamping loudly as he ascended. Again it seemed like a great flock of sheep passing above his head, and making sleep impossible by that monotonous patter of hoofs. Catherine Lassagne in her notes of her life at the Providence at Ars, relates many such things, and says that every one who knew the curé knew that he would sooner suffer death than state an untruth. He said to her one day that when the flock of sheep seemed running over his head, he has taken a stick and struck smart blows on the ceiling to cause them to be silent, but to no purpose. Just as he would be dropping asleep, *Grappin*, as he called the devil, or the grappling iron, would begin, as it were, new hooping a cask with iron hoops, and with a tremendous din. When some one attributed the noises to rats, he said, "I don't know whether rats sing, but there is something continually singing in my chamber. It clambers up my bed singing. Last night it sung in the chimney like a nightingale."

Sometimes these devils, as the curé supposed them, were very droll. One night there was an appearance of a small animal frolicking about his bed. He put out his hand actively to seize it, but in vain. Sometimes *Grappin* threw the mattress over him; sometimes he pitched him out of bed. Another time, the 18th of October, 1825, he said *Grappin* had tried to kill him. "Sometimes," said the curé, "he puffs and blows so strongly, that he seems as if he could snuff me up. He seems to vomit gravel in the chamber, or I do not know what. I told him I would go down into the Providence and relate his tricks and make him contemptible, but it was all one."

Bossuet says it is impossible to fathom the depths of Satan, and by what artifices the serpent creeps. On the 4th of December, 1825, the curé said to Catherine, "See here!" The whip with which the curé disciplined himself lay on the table. "You know what that is? It has been crawling on the table like a serpent. I was startled at the sight. I seized the cord attached to its handle—it was as stiff as a wire. I put it down on the table again, it began to creep as before." "You must have shook the table," said Catherine. "On the contrary," replied the curé, "I did not even touch it."

All these things, remarks the Abbe Monnin, are precisely what happened to the ancient saints, and which are to be found in abundance in the *Diabolische Mystik*, of Görres, B.V., chapters xxi. and xxii. On the occasion of the curé going to Saint Trivier-sur-Moignans to preach at a great jubilee held by the missionaries, he was much teased by his brother clergymen about these hauntings. They were very witty about them, telling him they all came of not living well enough; that they were rats.

and a dozen other things. The curé took it all in good part, made them good night, and went to bed. At midnight these gentlemen came rushing to his room in terrible affright. The house seemed turned topsy-turvy; the doors banged, the windows rattled, the walls shook, and ominous cracks appeared to announce their fall. "Rise! rise!" they cried to the curé, who was lying quietly, "the house falls." "Oh!" said he, "I know very well what it is; go to your beds: you have nothing to fear." An hour after a bell rung: there was a man at the gate who had come several leagues to confess to the curé. He always expected when these disturbances took place that some one was on his way to seek consolation from him; and it never failed to prove so. He believed the demons made the uproar out of envy of the good he was about to do. The clergy, however, were cured of laughing at him, and one of them made a vow never again to jest at apparitions and nocturnal noises. Another night the devil, the curé said, had amused himself by pushing him about his chamber all night on a bed on castors: and the next day when he entered his confessional, he felt himself lifted up and tossed about as though he had been in a boat on a rough sea.

But was the devil really engaged in all these transactions? The truth probably is, that M. Vianney had so reduced his body by fasting, penance and enormous exertion, that he had opened himself to all kinds of spiritual impressions, in which the devil is sure to have his share. But most likely many of these hostile visitors were merely spirits of a low order who liked to abuse themselves, as they found the curé accessible to them. Many, no doubt, like those who visited the Secress of Prevorst, would have been glad of his prayers, had he not been so completely shut up on that head by his catholic demonophobia. He reports that the demons broke a holy water vessel before his face, grossly defiled a picture of the Virgin repeatedly, and at last burnt his bed. Of the last affair there was no evidence. The bed was burnt in the curé's absence at the church, but as he rose at two or three o'clock he may have let a spark fall from a match or candle himself before leaving.

Nothing, however, is more certain than that the worthy Curé d'Ars was actively beset by spirits of one kind or another upwards of thirty years. He exorcised several persons who were possessed, and records dialogues with these demons in which they assured him that they often said mass.

Altogether the biography of the Curé d'Ars is one of the most remarkable of modern times. Miracles of the highest and lowest kinds were in active operation round him for a long course of years. They were exhibited before thousands and tens of thousands of people of all classes and ranks and of many countries.

What had been reported from all past ages by men of the highest character for veracity, learning and talent, was repeated at Ars for above thirty years in all its power. All the averments of saints and Spiritualists were shown to be facts. Yet we are told that all this time the press of Paris and of France preserved a profound silence on the matter as though no such things were taking place. After his death the same preternatural things were said to continue at his tomb. We should be glad to know from some candid and capable authority whether they continue yet. In the mean time I shall close this article with the words of Abbé Monnin in reviewing these events: "We reason from preconceived ideas; we have thus reasoned the whole of the eighteenth century, and so we reason still. The sense of the supernatural is become so feeble amongst us that we cannot bring ourselves to believe in phenomena which rise above that natural sphere in which we are accustomed to breathe. We had rather deny the facts, or attribute them to illusion and imposition, than give ourselves the trouble to examine them seriously and thus expose ourselves to a rencounter with some invisible and super-agent of which we doubt the presence. The terror which it inspires makes us anxious to know it but afraid to approach it."

DR. PUSEY.

THE following anecdote is taken from one of Dr. Pusey's private discourses to one of the Sisterhoods. The writer states he was teaching that they must feel assured that even if their eternal salvation were not forfeited by a sin it must inevitably bring upon them expiatory fires. "I was," says the Rev. Doctor, "passing down a somewhat crowded street in Oxford when I was surprised to perceive at my elbow a man whom I believed too ill at the time to leave his bed. He said, 'Dr. Pusey, you have been burning in hell the last hour for that lie I told you.' (Dr. Pusey's listeners understood of the lie that it had been told at the confessional, which of course would add to the enormity of the sin.) "I turned round," the Doctor went on to say, "to ask an explanation, but the people pressed upon me and I lost sight of the figure of the man who accosted me. In great surprise I hastened to his residence and learnt at the door that he had been dead about an hour." This anecdote was told to the sisters in Osnaburg-street, Regents' Park.—*Vide page 23, Sisterhoods in the Church of England: by MARGARET GOODMAN, London, SMITH, ELDER & Co., 65, Cornhill, 1863.*

SPIRITUALISM IN BIOGRAPHY:— HERMANN AUGUSTUS FRANKÉ.

THE experience of Professor Augustus Herman Franké in founding and carrying on the Orphan House, or "Hospital," as it is called in his narrative, at Hallé, in Prussia, upwards of a century and a half ago, is a parallel case to that of George Müller of Bristol in our own day, of which an account is given in our last number.

The *Account of the most remarkable Footsteps of Divine Providence in the erecting and managing the hospital at Glaucha without Hall, by AUGUSTUS HERMANNUS FRANCK, Professor of Divinity in the Frederician University of Hall, Pastor of Glaucha, and Director of the Pious Foundations there*, is a short abstract of the work written and published by order of the Lords of the Council who visited the hospital and schools under a Royal Commission in 1700, with a continuation of the history to about 1702. In the words of the writer of the "Preface to the *English Reader*"—"The living experimental demonstration of a Deity and of a Divine Providence, such as may here be found reported nakedly and simply, transcends every evidence which is merely speculative and affects but the understanding, and that perhaps as much as the most vivid sensation of the light and heat of the sun, does surpass any dry speculation of the same, however otherwise fine."

From this work it appears that in accordance with an old custom at Hallé of assembling the poor periodically at the doors of charitable persons to receive alms, they attended before the door of the worthy Pastor of Glaucha every Thursday for this purpose; it readily occurred to him that he might improve these opportunities for their spiritual instruction. Accordingly, about the beginning of the year 1694, he commenced catechising the younger persons and instructing them in the ground work of the Christian Religion, while the elder ones only attended to his discourse with the younger, and concluding with prayer. He found them to be so ignorant and gross that he "scarce knew where to begin the cultivation of so barren a soil." At first he put the children to school, defraying the charges out of an alms-box which he fixed in the parsonage-house. One day he took up the Bible, "and as it were by accident," he says, "did light on these words:—2 Cor. ix. 8. *God is able to make all grace abound towards you, that ye always having all sufficiency in all things, may abound to every good work.*" This sentence made a deep impression on my mind, causing me to think:—*How is God able to make this?* I should be glad to help the poor, had I wherewithal; whereas now I am

forced to send many away empty and unrelieved. As if in answer to his reflections, and to excite in him a more lively faith in God's providence, within a few hours a case was brought before him, which through his own instrumentality "proved a sufficient demonstration *how* God is able to make us abound to every good work," and which instance he relates as he says, "because it helps to discover as well the outward cause which our undertaking took its rise from, as the frame of my mind which the Lord upheld for carrying on the work."

After the box had been set up in his house about a quarter of a year, there was put into it at one time a sum equal to about 18s. 6d. in English money. "In full assurance of faith," he resolved to take this sum for the foundation of a charity-school. He bought a few books, engaged a master for the school, got a place put up before his study as a schoolroom, and fixed a box to the wall to receive subscriptions to carry it on. Not only was instruction given, but to the necessitous alms were distributed twice or thrice a week. "The blessing of God attending these small beginnings was so plentiful," says the good pastor, "that we were able, not only to push on the principal design, but to relieve also in some measure the poor housekeepers; there was never any settled provision, but as God gave it, so it was spent."

In the summer of 1695, a person of rank unexpectedly and without solicitation offered him £100 to be distributed amongst the poor as he thought fit, provided that he remembered poor students, and let them have a share in it. Soon more than twenty poor students were admitted to the benefit of the hospital, other sums of smaller amount were received, and the number of scholars so increased, that in the autumn he had to hire a room in the next house, and at the beginning of the winter a second room was taken, and a second master engaged for the school.

Finding that the good impressions made on the children at school were almost obliterated by their habits and associations out of school, Mr. Franké resolved to single out some children and venture upon their maintenance as well as education. "And this," he says, "was the first occasion that prepared my mind to concert measures for setting up an hospital, even before I knew of any fund whereon to raise my design." One well-disposed person aided this object by sending five hundred dollars, the interest of which was to be paid every Christmas for this purpose. "When I saw this blessing of God," says Franké, "I looked out for some one fatherless child to be trained up by this yearly revenue; but so it happened that four fatherless and motherless sisters were presented to me, from amongst whom I was to choose one. I ventured in the name of God to take them all four; but one of them being provided for

by others, I took the remaining three, and the place of the fourth was presently supplied by another. . . . Having thus made a beginning, in the name of God, to take effectual care of some poor without any settled provisions, and without any regard to human supports, I relied entirely upon Him, and so did not scruple to make daily addition to the number of our children." Nor was this trust in vain, for, he adds, "I found myself effectually supported by His hand who is the true Father of the fatherless. . . . and this even beyond the expectation and dictates of my own foolish and scrupulous reason. . . . Being thus supplied and sustained by the mercy of God, we were not only enabled to lend a helping hand to many poor students to defray the charge of maintaining the orphans, to provide them with linen and cloth, and to keep up our charity-school in a flourishing state; but now a house was purchased, and about the spring also a back house added. For as the undertaking once was begun in faith, so it was now to be advanced in the same singleness of mind and entire dependence on God, without entering into the disputes with the puzzling and nice suggestions of human reason, which foreseeing a future want, is too apt to fly back and break even the best ordered and concerted measures. Wherefore laying aside all such suspicious apprehensions, we began to lay a firm foundation of a hospital. However, we took care not to misspend so much as a farthing, but to provide only such things as were absolutely necessary for the maintenance of the poor." By Whitsuntide, 1696, twelve poor orphans were thus provided for, and a proper person appointed to take charge of them. And now, instead of continuing to assist poor students with money, Mr. Franké resolved to provide them also with maintenance; "so," he tells us, "I cast myself upon the providence of the Lord, hoping that his bounty from time to time would supply us with such relief as was sufficient for them." The number of classes in the school still increasing, and tables for the students being set up, another house next to the hospital was first hired, and subsequently purchased for their use.

In a *Letter to a Friend* Franké thus writes concerning the progress of the undertaking from about this period:—

When at first we wanted but a little house, by reason of the small number of our children, then I resolved in the name of God to buy one, and the Lord readily supplied me with so much money, as I wanted for that purpose. This house served our turn till necessity required a bigger; and when this was thought necessary, there was one purchased, and the Lord furnished us with a suitable sum of money. But when this likewise was found insufficient, and the hiring of houses scattered up and down through the town was apt to create no small disorder, we resolved, in the name of God, to lay the foundation for a competent building. The Lord knoweth we had not so much as would answer the cost of a small cottage, much less such a building as might hold about two hundred people. Neither were there wanting such as discovered the rough and difficult

ways we were like to pass through, if I would pursue the design. Others advised to set up an house of wood, to save the expensive cost of a stone building. So again some would say: What is this waste for? And by such, and the like arguments, I was almost prevailed on to comply. But the Lord strengthened my faith with so powerful a conviction, as if He had said expressly unto me: Build thou it of stone, and I will pay the charge. Indeed He hath been as good as His word. And from week to week, from month to month, the crumbs as it were of his comfort have dropped down, and fed our poor, as one feedeth a brood of tender chickens. So that neither have the orphans suffered want, nor the workmen been exposed to any hardship through defect of their wages.

When the foundation for this building was laid, M. Franké tells us:—"The Lord had provided so much money in readiness, as enabled us to procure a good quantity of timber; but as for the building itself, I was now to wait upon God, and from week to week to receive at His hand what he would be graciously pleased to furnish me with for carrying on the same." Mr. Jackson, in his *Life of Franké*, tells us:—"It frequently happened, indeed, that there was not a farthing left, when it was necessary to purchase food for some hundreds of individuals: frequently he was obliged to have recourse to the small coin he had laid aside for beggars and the house-poor, or turn everything into money which was not entirely necessary, in order even to be able to buy bread. Once, the manager of the house was obliged to take all possible pains to obtain even a couple of groschen to buy candles, that the children might not sit in the dark; and the light had already disappeared before he succeeded. But still assistance always came, his orphans and students never wanted a meal—and the masons and day-labourers always received their full wages." By Easter, 1701, the building was completed and occupied, and a charter for it obtained. But even before this, Franké was able to say that "the whole crowd of beggarly children dispersed all about the town, and as many as are in no condition to pay for their schooling, may enjoy here the benefit of being taught gratis."

It would, however, be a great mistake to suppose that the "schooling" here given was any thing like that which in England is conveyed by the phrase "charity-school education." It was rather such as is bestowed in our public colleges, for Franké speaks of the "poor children" as being "taught languages and sciences," and of the several classes as being each "governed by distinct masters, who are to teach them both Latin, Greek, and Hebrew, with history, geography, geometry, music, and botany." "It may be justly affirmed," says Dr. Knapp, "that Franké's schools have far exceeded the generality of those existing in Germany at the commencement of the eighteenth century, even with respect to the learned and scientific instruction of their pupils." And before erecting the orphan houses a qualified

assistant was sent to Holland to obtain the fullest information concerning the celebrated orphan schools there.

The provision made for the aged poor was further extended, as shewn by the following arrangements :—" Two hours are set apart every day, wherein all manner of poor, blind, lame, and impotent persons, both such as live amongst us, and such as come from abroad, as likewise exiles, and such as have lost their goods by fire ; and in a word, all sorts of distressed people, are carefully instructed in the principles of religion, admonished, comforted, and at length supplied with some bodily relief." A small settlement was also made for the comfortable maintenance of a few poor widows.

With this brief sketch of this most admirable undertaking, I leave Mr. Franké to present, in his own language, some, (as it is entitled at the heading of the chapter,) "*Of the Visible and Wonderful Providences of God, attending these Endeavours to Establish the Hospital and Charity-Schools from their First Rise to this Present Time.*" (About the year 1701.) The interesting facts here given, and the scarcity of the book will, I hope, excuse the length of the quotation.

It being almost impossible to have full insight into the means, whereby as all the charity schools as the ensuing building were both begun and carried on except there be given some instances of the wonderful providence of the Lord, whereby He hath remarkably signalized His care and assistance in advancing this affair. I will here set down a good number of such providential occurrences as seem the most conspicuous to me.

By the foregoing narrative any one may see that the design was not first to provide a settled fund, and then to go about the work ; but on the contrary, that which the Lord bestowed on us as the means of a present support, was readily and without delay employed, though it made up but a few crowns, and our care for a future supply was faithfully committed to the Lord. Likewise, that not only the charity-schools were thus begun, but the actual entertaining and maintaining of the orphans and of the poor students, nay the building of the house itself, was in the same way begun, and carried on. From whence any understanding man may easily gather, that the management of this business must have been now and then attended with many extraordinary circumstances, it being not carried on by the usual manner of money received and laid out ; which shall now be exemplified by the following instances :—

Before Easter, 1696, I found the provision for the poor very low, and so far exhausted, that I did not know where to get anything towards defraying the charges of the ensuing week (which happened before I had been used to such awakening trials) ; but God was pleased to relieve our want in a very seasonable hour, and by an unexpected help. He inclined the heart of a person (who it was, where residing, or of what sex, the Lord knoweth) to pay down one thousand crowns for the relief of the poor ; and this sum was delivered to me in such a time, when our provision was brought even to the last crumb. The Lord, whose work this was, be praised for ever, and reward this benefactor with his blessings a thousand fold.

At another time all provision was gone, when the steward declared there was a necessity of buying some cattle to furnish the table, and of providing twenty or thirty bushels of flour to be laid up, besides other necessaries, as wood, wool, &c., if we would manage our business to the best advantage. These necessities being offered up unto God as the True Father of all fatherless ones, an opportunity was presented to discover our straits to a person who was then

with us, and who in all likelihood would readily have supplied our want to the utmost of his power. But I thought it more convenient to give God the glory, and not to stir from before His door, He Himself being able to assist us in such a way as both His providence might be thereby rendered the more conspicuous, and His name more cheerfully extolled. And another reason why I was shy of adventuring upon this person, was because the same had already shewn some tokens of his charitable inclination towards our poor. In the midst of these pressing circumstances I found one comfort, which was a presence of mind in prayer, joined with a confident dependence upon that Lord who heareth the very cry of the young ravens. When prayer was over, and I was just sitting down at the table, I heard somebody knock at the door which, when I opened, there was an acquaintance of mine holding in his hand a letter, and a parcel of money wrapped up, which he presented to me. I found therein fifty crowns, being sent a great way, and this gift was soon followed by twenty crowns more. This proved a seasonable relief and suitable supply to our then low condition, and a proof that the Lord had heard even before we cried unto Him, whereby His name was not a little magnified.

In the year 1698, in the month of October, I sent a ducat (9s. 6d.) to a very poor woman living out of this town, who through many trials and afflictions had obtained an entrance into a real sense of religion. This woman wrote me word, that the ducat I had sent her came just at the time when she extremely wanted such an help; and that she had thereupon immediately prayed God to reward our poor with a great many more ducats. Soon after this, a well-meaning person offered me one single ducat and twelve double ducats, and on the same day, a friend also out of Sweden sent two ducats; which soon were followed by five-and-twenty others sent by the post in a letter, from an unknown hand, the person sending them not thinking fit to express his [or her] name, and by twenty more which were presented to our poor by an eminent patron. About the same time, Prince Lewis of Wirtenbergh died at Eisenach, and I received an intimation that he had bequeathed a sum of money to the hospital. It happened to be five hundred ducats in gold (£268 15s.) put up in a little bag, with this direction. "For the hospital at Hallé." These five hundred ducats were afterwards delivered to me, according to the design of the testator, and truly at such a time when there was great occasion for them to carry on the building. Now when I saw this heap of ducats, I remembered the prayer of that pious woman who entreated the Lord to reward our poor again with many ducats.

In the year 1699, about February, I found myself under great straits, and indeed it was an hour of probation. All our provision being spent, and the daily necessity of the poor calling for large supplies, I closely adhered in my mind to that saying, "Seek first the Kingdom of God and His righteousness, and all these things shall be added unto you," avoiding temporal cares, and turning the whole bent of my soul upon a close union with God. And when I was now laying out the last of the money, I said in my thoughts, *Domine respice ad indigentiam meam*: "Lord look upon my necessity." Then going out of my chamber in order to repair to the college where I was to attend my public lecture. I unexpectedly found a student in my house that waited for my coming out, and presented me the sum of seventy crowns that was sent by some friends, to support the necessity of the hospital, from a place above two hundred English miles distant. Now this, though it would hardly hold out half a week, by reason of the great expenses I was then obliged to defray, yet the Lord soon after sent us in a fresh supply, and within the space of a few weeks carried me so through these trials, that neither the frame of my mind was discomposed within, nor our want discovered by any token without.

Soon after this, there was want again in every corner. The steward brought his book and desired me to defray the weekly charges. My recourse was to God through faith. The expenses were necessary, and I saw not the least provision, nor any way to procure it. This made me resolve to retire into my closet, and to beg the Lord's assistance in so pressing a necessity; but I designed first to finish the task I then was about, being employed in dictating something. Having done with this, and preparing now for prayer, I received a letter from a merchant intimating that he was ordered to pay a thousand crowns to me for

the relief of the hospital. This put me in mind of that saying of the prophet Isaiah, chap. lxxv. v. 24: "It shall come to pass, that before they call I will answer, and whiles they are yet speaking I will hear." Nevertheless I entered into my closet, but instead of begging and praying as I had designed, I praised and extolled the name of the Lord, and hope that others who perhaps may come to read this will do the like with me. And thus the providence of God would actually teach me, not to put too great a confidence in a visible stock or present support of men.

In the year 1699, March the 21st, I received a letter by the post, wherein were enclosed four ducats, with this inscription:

" This to the poor is freely sent
For health, which God to me has lent."

It came to my hands in a time of trial, and when I was in great want of money.

About Michaelmas, 1699, I was in great want again. In a very fair and pleasant day I took a walk, and viewing the most glorious and magnificent fabric of the heavens, I found myself remarkably strengthened in faith, which indeed I do not ascribe to any disposition of my own, but entirely attribute it to the gracious operations of the Spirit of God in my soul. Hereupon were suggested to my mind these and the like thoughts: How excellent a thing it is for any one being deprived of all outward helps, and having nothing to depend on, but having the knowledge of the living God the creator of heaven and earth, and putting his trust in Him, to rest satisfied in the extremity of poverty. Now, though I well knew that the very same day I wanted money, yet I found myself not cast down, and just as I came home, the steward came for money to pay the workmen (it being Saturday) employed in the building of the hospital. And accordingly addressing himself to me, he said, "Is there any money brought in?" To which I answered, "No, but I believe in God." Scarce was the word out of my mouth, when I was told a student desired to speak with me, who then brought thirty crowns from a person whose name he would not discover. So I went back into the room, and asked the other how much he wanted at present. He said, "Thirty crowns." I replied, "Here they are; but do you want any more?" "No," says he. This confirmed us both in our reliance upon the Lord, because we plainly discerned the wonderful hand of God, who in that very moment that we were in necessity, did supply us, and even with the very sum we then wanted.

Not long after, we were likewise reduced to great straits, when it happened that four hundred crowns were sent me by the post, accompanied with a letter from a well-meaning student, intimating that this sum had been delivered to him to relieve our hospital. I cannot express how effectual this was to renew my dependence upon the Lord, and how visibly it convinced me that the hour of trial is only appointed by the Lord, for the strengthening of our faith. The Lord graciously remember this benefactor!

Another time all our provision was spent. Then it fell out that in addressing myself to the Lord, I found myself deeply affected with the fourth petition of the Lord's Prayer: "Give us this day our daily bread"; and my thoughts were fixed in a more especial manner upon the words *this day*, because on the very same day we had great occasion for it. While I was yet praying, a friend of mine came before my door in a coach, and brought the sum of four hundred crowns. Then I perceived the reason why I more eminently had found such a sweet savour in that expression *this day*, and praised the Lord in whose disposal are all things.

In the year 1700, I was sick about seven or eight weeks before Easter. On Easter Tuesday, which was the first time I went abroad, having besought the Lord that he would be pleased to bless my going out and coming in, it happened that as I was going out a consolatory letter was delivered to me, and when I came home, another, in which was enclosed a bill of one hundred crowns for the relief of the hospital, together with an admonition, encouraging me in a particular manner cheerfully to go on in the work so happily begun. This letter came from a Protestant merchant living in a place about five hundred miles distant from hence. The Lord remember this benefactor!

Another time a pious, well-disposed lady was present, and saw to how great want we were just then reduced. This struck the deeper into her mind, because she had been wont to assist our poor as far as she could, but was not able, neither then nor at any other time, to relieve our want with any considerable gift. On the same day this person happened to discourse with another lady who was but just come to town, and this latter mentioning that she had brought along with her a little mite for the hospital, *viz.*, fifty crowns, the first could not forbear weeping, her joy was so great, as knowing on one hand the utmost straits we were then in, and seeing on the other the present and visible supply coming to our relief on the very same day.

At another time when all was spent, and I knew not whence to fetch anything, it so fell out that a Protestant merchant almost 750 English miles off sent the sum of five-and-twenty crowns, and desired me not to take it ill if he put me to the trouble of dispersing it amongst the poor. In the same manner a certain countess hath supplied me twice with twenty-five crowns, when our provision was reduced to the lowest degree. I am sure it has often happened that we have been relieved when our provision has been just spent, *though no mortal acquainted our benefactors with the necessity under which we laboured*, nor how seasonable it was for them to relieve us at that instant.

Another time we were brought into a very low condition, when the Lord stirred up the heart of a farmer to give me as much as he could hold in his hand, being about five crowns, in small coin.

It often has happened, that when strangers have been with me, and I have given them some account of the wonderful providence of God, for the confirmation of their faith, even in their very presence something or another has been sent for the poor; an example or two whereof I shall here subjoin. Whilst a certain well-disposed person who bestowed twenty crowns upon the poor was yet talking with me, a lad came in, who brought twenty crowns in ready money, with a letter promising the yearly continuance thereof, if the Lord would be pleased to preserve life and health. The lad would not tell the name of the person that sent him, being strictly charged to the contrary, and desired only a receipt. The person whom I at first mentioned, being undoubtedly moved by so visible a proof of God's providence, sent immediately fifty crowns more. The promise given in writing by the other person hath hitherto been faithfully performed.

Another person being in my company, and to whom I was declaring some remarkable passages of God's providence; whilst we were yet talking together, there was brought in three sacks filled with linen, leather for breeches, and other stuff of that nature, to clothe the children, being sent by a gentlewoman. The said person who was then with me, was not a little strengthened in faith by so remarkable an instance.

In the same manner I spake once to another well-meaning friend, recounting to him some evident demonstrations of the admirable providence of the Lord, upon which he could not forbear weeping; and whilst we were discoursing together, I received a letter with a bill of five hundred crowns, being then just reduced to such circumstances, that humanely speaking, I saw not the least support, nor any way to obtain a supply.

Another time I fell into the deepest poverty, and (what was more) I was urged by the importunity of most that were about me, calling for a supply to their pressing necessity. But having cast my eye upon the Lord, I answered them plainly thus: "Now ye come all to seek money of me, but I know of another Benefactor to go to;" (meaning the Lord). The word was scarce out of my mouth when a friend of mine, who was then just come off a journey, stole privately fourteen ducats into my hands, which proved a fresh instance of the endearing providence of the Lord.

So it has often happened, that some persons having only heard or read some account either of the good design of the undertaking, or of the wonderful ways by which the Lord supported us, have presently found themselves inclined to cast something into our treasury to facilitate the affair. For instance, a certain nobleman hearing some passages of God's providence over this work, freely offered to pay down yearly the sum of twenty crowns, and he has been as good

as his word. A certain merchant also being once desired to exchange some ducats presented to the poor, and being acquainted withal that they did belong to the poor orphans, he not only exchanged them, but made an addition of twenty crowns more of his own.

Likewise it fell out another time that I stood in need of a great sum of money, inasmuch that an hundred crowns would not have served my turn, and yet I saw not the least appearance how I might be supplied with an hundred groats. The steward came in and set forth the want we were in. I bid him to come again after dinner, and I resolved to put up my prayers to the Lord for his assistance. When he came again after dinner I was still in the same want, and so appointed him again to come in the evening. In the meantime a sincere friend of mine came to see me, and with him I joined in prayer, and found myself much moved to praise and magnify the Lord for all His admirable dealings towards mankind, even from the beginning of the world, and the most remarkable instances came readily to my remembrance whilst I was praying. I was so elevated in praising and magnifying God, that I insisted only on that exercise of my present devotion, and found no inclination to put up many anxious petitions to be delivered out of the present necessity. At length my friend taking his leave, I accompanied him to the door, where I found the steward waiting on one side for the money he wanted, and on the other side another person who brought an hundred and fifty crowns sealed up in a bag, for the support of the Hospital. What more illustrious proof could I expect of God's holy and wonderful Providence, who graciously accepteth the prayer of the poor, and comforteth those that are cast down, when they put their trust in Him, and who is still the same gracious Lord as in the times of old, when he rendered himself glorious by His dealings with the Fathers, the signal examples of whose faith are recommended to our imitation.

At another time thirty crowns were required to pay off the workmen; at which time some friends of mine were with me, one of whom had promised ten crowns, and another four, for the support of the poor, but neither of them had actually paid them in, which otherwise might have been very helpful for the defraying some charges. So I was obliged at the present to dismiss the overseer of the building, who came to fetch the money, with this comfort: "The Lord who is faithful will take care of us." Away he went, and found the workmen before the hospital waiting for their pay; but by the way he unexpectedly met with one of his acquaintance, to whom he unbosomed himself, and discovered the pressing circumstances he was in, who thereupon readily lent him fourteen crowns. And so he went to pay at least some part of the money due to the workmen; but before he had done I received above thirty crowns from another place, whereupon I immediately sent away the aforesaid thirty crowns for the workmen, and the rest was spent in providing necessaries for the poor. And this proved a fresh visible instance of Divine Providence.

At the end of the following week, we were reduced to like straits, and I was called upon for money to recruit our provision according to custom on Friday, and to pay the workmen on Saturday, but there was not a farthing for either of these uses. So I said, "Twas now time again to rejoice, for the Lord would undoubtedly give us another instance of His providence." I despatched the steward with that saying of Samuel, "Hitherto hath the Lord helped us," 1. Sam., vii. 12. For this expression is as it were turned into a most comfortable proverb amongst us, and experience hath been the most useful comment upon it. Betimes next morning fifty crowns were sent in, by means whereof the Lord graciously carried us through the difficulties of that week.

Another time being reduced to the lowest ebb, and the burden of unavoidable expenses lying upon the steward, he found himself oppressed with care and concern, how to extricate himself. Whereupon he got together as much as he could to discharge the debts, and amongst the rest he sold a silver spoon that had been presented to the hospital. But all this would not serve the turn. In this extremity an hundred crowns were delivered to me for the poor; and being thus provided, I sent presently sixty of them to the steward, and the remainder was laid out for other purposes. A few hours after I had received the above-mentioned sum, there came a letter of advice importing that thirteen and-a-half barrels of

herrings were in the way towards us, which some charitable friends had purchased for the relief of our poor, as the year before we had three barrels bestowed on us. How effectual this was to raise the languishing faith of the steward, and to refresh his mind after so many toils and cares, may, I think, be easily conjectured. He said indeed, "Now I will rejoice even in time of want, in hopes of seeing some discovery of the admirable providence of God, which had been hitherto as he said beyond his strength." He added likewise, that no oppressing care had ever since seized upon his mind in the midst of want and distress, but he had rather rejoiced and kept up his spirit, whilst he reasoned thus with himself: "Now will I patiently wait for the wonderful help of the Lord, and see by what way or means he will be pleased to relieve our necessities."

A little while after we had another hour of probation; but the Lord was pleased to supply us then likewise with fifty crowns, which was an help not in the least foreseen; and at the same time I was acquainted that twenty-eight Cumin cheeses were forthwith to be sent from Leyden in Holland.

Now and then it hath happened, that some strangers coming in to see the hospital, have put half a crown, or one or more ducats in the box for the poor, just when we were under great difficulties, they themselves not knowing what a seasonable relief it was to us.

Another time I was called upon, early in the morning, for some money to defray the charges of that day. I had then but six crowns left, which I readily delivered. The steward taking it into his hand, told it, and said: If it was six times as much it would be but sufficient. I comforted him with our manifold experience of the divine benediction we hitherto had enjoyed, and it happened that the same God multiplied it on that very day just to the sum of thirty-six crowns which was wanting; and this proved no small encouragement to our dependance upon God. Soon after it was followed by five and twenty ducats more to bear the charges of the next day.

Upon another time when all provision was spent . . . we put up our petitions, unanimously extolling the name of the Lord for His infinite goodness and mercy, and resigned our present state to His fatherly protection. That very hour the Lord was pleased to incline the heart of a great man, who hitherto had favoured our endeavours to relieve our want the next morning, giving a particular charge to some of his attendants to remember him of it. Accordingly the next day he sent three hundred crowns. Upon which occasion I think fit to take notice, that a particular juncture of circumstances, working both from within and without, was observable in this affair, which rendered the providence of God more conspicuous at this time. . . .

I must needs here mention, that the providence of God in the whole undertaking hath been the more illustriously visible, in regard of a train of many particular circumstances, and especially his inclining all manner of people, to a hearty concurrence in supporting the work after it was once begun, nay even such, from whom being themselves under strait circumstances, no such thing was expected.

In a chapter *Of the many Hard Trials under which the Work through the Mighty Protection and Blessing of God have been carried on*, Franké remarks: "What difficulties he has to wade through that has not the least settled provision, and yet a great many people about him who expect to be fed and clothed and furnished with other necessities, nobody is able to judge but he that has made the experiment. . . . Now such hours of probation, wherein I was reduced to the utmost poverty, have not once, but very often come upon me, in which not only I had nothing, but could not so much as espy any means by which we might be supplied. And again:—"It has often happened that I had not one farthing left, though the next day the steward was to go to market to buy provisions for about three hundred persons."

The King of Prussia, indeed, was so struck with this excellent charity that he authorized a public collection to be made at the churches throughout his dominions in its behalf; but this was set on foot only in a few provinces and was soon entirely given over at the instance of Mr. Franké, "that so I might cut off," he says "all manner of slanders which some would raise against the design from the execution of this grant. But notwithstanding all this not one of the orphans, nor any such as are employed about them, have had any reason to complain of want; so that if ever they should be asked, 'Did ye lack anything?' they must needs say 'Nothing.'"

In the *Letter to a Friend*, and in *Guerike's Life of Franké*, translated by Jackson, several pages are occupied with the relation of further instances of Divine Providence, but as they are similar to those already cited I will quote only the following passage of Franké's letter. After relating several contributions to the charity, both in money and goods, he adds:—

But all this was soon spent, in that extremity to which we were reduced. And just when the last penny of our stock was laid out, a packet came to my hands by the post, containing about sixty crowns, which was delivered in so reasonable an hour, that I sent the packet itself to the steward, as soon as it was handed to me, he being then in great want of money. But now I was again as poor as before, and so little help was brought in this week, that on Friday, when the steward according to custom came to me for money, I had but a crown to give him. The very same evening I happened to tell the overseer of the building, "You must bring me money to morrow, for my stock is quite exhausted." In the meantime the steward again importuned me for money. I told him he had received the last crown yesterday, and I had not a farthing left. He asked what he should do with the man that used to cleave the wood, and the women that cleaned the children; for being poor people, they would sadly want their money—adding, if there was but one crown to be had he would make shift. I replied, there was not so much now in store, but the Lord knew it was a hospital for the poor, and that we had nothing for its maintenance. 'Tis true, says he, and so away he goeth pretty comfortable. Coming within sight of the hospital, he seeth a waggon before it, laden with corn, which one of our benefactors had caused to be conveyed thither (knowing nothing of the want we were then reduced to), at which sight the steward was surprised with joy, exceedingly admiring the wonderful providence of God. Yet he had still the fore-mentioned concern upon him, viz., how to get a little ready money, for the foresaid poor people, who had been employed in the hospital. In the meantime it fell out, that besides some remnants of cloth, and some children's stockings, five crowns were sent by a merchant, and delivered to him whom I bade the night before to bring me some money, who then readily supplied the want of the steward with as much as would suffice to pay the cleaver of the wood and the women that cleaned the children. The rest he brought unto me, rejoicing like a child that he now was able to bring me some money as I bade him the night before, which he never thought he should be able to do.

That in this undertaking Franké acted throughout from spiritual impression and guidance, or that at least he believed so, is, I think, apparent from many circumstances and from his own confession, as in the following passage:—"For my part, I readily confess that I have been engaged in this affair, and am hardly able to give any sufficient reason for it. It was, I think, a secret

guidance of the Lord, whereby I was carried to the performing of such things as tended to an end I had not yet conceived in my mind, which inclined me afterwards to frame such a design, whereof at first I had not entertained any premeditated project, which being once laid down, it became a means, under the Divine conduct, of carrying on, facilitating, and accomplishing the whole undertaking. And indeed the experience requisite for such a work grew up along with the work itself."

The Spiritualist will readily conceive how this "secret guidance of the Lord" was in all probability effected. Doubtless the parents of these poor orphans, though passed to the better land, still felt the same if not a more affectionate solicitude for their offspring, and in their behalf impressed the heart of the good pastor Franké as a suitable person to commence this noble work of Christian philanthropy, and sustained him in conducting it, not only by the strength they imparted to him and his coadjutors, but by disposing the hearts of all whom they could influence to aid his undertaking. And if pure and undefiled religion consists in visiting the fatherless and widows in their affliction, and keeping unspotted from the world, how could "ministering spirits" better minister to the advancement of God's kingdom on earth than by assisting his servants in the world in executing so divine a mission?

At the time of Franké's death, (June, 1727) the Orphan House at Hallé contained one hundred and thirty-four children who were brought up and attended to by ten male and female overseers, two thousand two hundred and seven children and youths, in the various schools, who were instructed, for the most part gratuitously, by one hundred and seventy-five teachers and inspectors, and besides the orphans, a great number of poor schools; it provided dinner for one hundred and forty-eight, and supper for two hundred and twelve, and two hundred and fifty-five poor students were fed from the funds of the Orphan-House.

We have a parting glimpse of this devout and faithful Christian in a letter he addressed to a friend, and which is undersigned "Hallé, 23rd March, 1727, on my birthday, on which occasion I joyfully sing, 'My course, thank God, is near its close.'" The letter is as follows:—

I have recently experienced this pleasing proof of answer to prayer: In during the last two years, being always unwell and unable to obtain relief either from medicine or the use of the baths, I at length adhered firmly to the words, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be granted unto you." (John xv. 7.) On which I said in faith, "I therefore request thee, dear and heavenly Father, trusting in these words of the Lord Jesus and in his name, that thou wouldst heal me. Thou hast said, O Lord Jesus, that what we ask in thy name, thou wouldst do for us, after going to the Father. Now therefore do this, for which I have prayed in thy name to the Father, and heal me!" On which I soon recovered; and when shortly after.

the two pious physicians, Richter and Junker, came to me, they said they would pack up their medicines, because they saw that here a superior hand was at work. Afterwards the passage was presented to me from Isaiah lviii. 8, "Thy health shall spring forth speedily." "This is good," said I; "Lord, fulfil thy word in me!" And it was so. I began, though in my sixty-fourth year, to find myself better in mind and body than sometimes in the flower of my youth, and this bodily invigoration is daily continued, although I still refrain from preaching, lecturing, and other fatiguing labours because I think it would be contrary to conscience to destroy again by my thoughtlessness what God has repaired; and it is also in accordance with Christian prudence to take as much care of myself, after my restoration to health, as I am able, and not despise the means which, under the Divine blessing, may tend to preserve health as long as it pleases the Lord to leave me in this mortal tabernacle.

The Orphan Institution founded by Franké is said to be now the largest in the world; but I have no later information concerning it than is contained in the following passage from an article in the *Penny Cyclopædia*, 1838:—

Franké died in 1727, and the following establishments which now exist at Halle, owe to him their foundation and bear his name: one, the Orphan Asylum, which, since its establishment, 4,500 poor orphans of both sexes have been gratuitously educated; two, the Pedagogium, an institution for the education of young men of the higher and middle classes, founded in 1696; three, the Latin School, established for the education of children not belonging to wealthy families, and divided into nine classes; four, German or Burgher Schools for boys and girls; five, the East India Missionary Establishment; and six, the Christian Biblical Institution. This last establishment was the forerunner of the Societies. It was founded by Baron Canstein, a German nobleman, who, after having spent a part of his life in courts and camps, became by his intercourse with Franké religiously disposed, and by his exertions and the aid of subscriptions established a biblical institution of Halle, in order to promote the reading of the Scriptures among the poorer classes. This institution possesses a number of stereotype plates, from which a certain number of Bibles is continually struck off. This institution has furnished, in the above mentioned manner, from its establishment in 1712 till 1834, more than two millions of Bibles and above six millions of New Testaments. The profits derived from the sale of those Bibles go to the support of Franké's institutions, which derive a considerable income from lands and other charitable gifts bequeathed to them, chiefly by persons who have been educated there, as well as from a bookselling, printing, and publishing establishment, which is the property of the above mentioned institutions.

The college at Halle is honourably distinguished for the devoted missionaries it has sent to India; among others, Christian Friedrich Schwartz, whose memory is regarded with a feeling of veneration both by Mahomedans and unconverted Hindus, as well as by the Christian converts, and of whom Bishop Heber says:—"He was the most active and fearless, as he was one of the most successful missionaries who have appeared since the apostles."

T. S.

* * In last number, p. 50, twenty lines from bottom, for "George Müller was born in Prussia, in 1705," read "George Müller was born in Prussia, in 1805."

THE SPIRIT PHOTOGRAPHS.

THERE has been a considerable excitement produced on this subject, since the full details which we gave in our last number, and the actual publication and sale in this country of the copies taken from four of the original photographs. These copies have been purchased with avidity, and they have induced numerous speculations as to the possibility of their being genuine. We have laid before our readers all the evidence which has appeared on the subject, and lastly that of Dr. H. T. Child, of Philadelphia, well known to his many friends both in America and England as a man of the highest character and attainments. The copy of the photograph taken of him, under the circumstances detailed in our last number, and which appear to have precluded all the natural modes which have been suggested for the appearance of the spirit form, is now in our possession, and is not one of those which are published, but it is one which, if it be true, demonstrates the possibility of the others. We especially refer to it, and to those of Dr. Gardner, Mr. Parks and Mr. Adams, of which copies may be had in this country, because they are all gentlemen of high character and well known in this country, and it would be inconceivable that the devilish idea could have been hatched in their heads of being parties to so blasphemous a fraud, as would be their collusion to palm off an imposition.

The case, however, would not rest with them, if collusion be the explanation of it. The way in which a fraudulent imitation of the spirit photographs is thought most possible, is by the plan suggested by Sir David Brewster. The ghost in a proper costume is to take his or her place, and remain one half or one quarter of the time necessary for the other parts of the picture, and thus a shadowy form is produced. But upon these spirit pictures there is also in addition the picture of the gentleman or lady, such as Mr. Farrar, Dr. Gardner, or Mr. Robert Dale Owen, and three persons therefore must be supposed to be implicated in the conspiracy—namely, (1) the photographer, (2) the gentleman who sits and expects the spirit picture of some deceased friend, and (3) the person who is to perform the part of the ghost on the occasion. We ask our readers if this is so probable a supposition, as that the pictures are what they are represented to be. It is inconceivable to us that our friends, who are men of science and repute, should at once have become of such a devilish nature as to severally form one of such a party of three. And then, after all this moral degradation, how are they to have got the likenesses, recognized in their own families, of their deceased relatives? Our credulity is not large enough for this theory. Another theory which has suggested itself as possible has been

the crude notion that a picture of the spirit might be concealed in some part of the camera. But this we have the authority of our best photographers for saying cannot be done. The double-negative theory has been already disposed of, by the fact that only one negative is used.

An idea, too, is held by some who have seen only three of the photographs, that it is a suspicious circumstance that the spirit appears in each, on the right hand of the sitter, who sits on one side as if expecting the picture of his unearthly visitor. This, to say the least of it, is a curious objection, for on the fourth photograph the spirit is on the left side of Dr. Gardner, and of course in each of the cases, the sitter has gone for the express purpose of trying to get the spirit likeness, and as a sensible person would naturally do, he stands on one side to allow sufficient room for the spirit to appear on the card. We hear that spirit-pictures have been several times recently obtained in London by an amateur photographer, who has mediumistic power, but we are not yet in a position to give further particulars of this.

The British Journal of Photography has a lengthy report on the subject from its correspondent at Philadelphia, to whom Dr. H. T. Child is known, and from this we make some interesting extracts—

“For some months past the papers have been giving accounts of some operator in the fair city of Boston—the Athens of America—who, experimenting one Sunday, found a double image on his plate; and this second image proved to be the likeness of a deceased cousin. After this he found that all, or nearly all, pictures made by him had this spectral image on them with more or less distinctness; and as the wonder was noised abroad, his room was soon crowded with the curious, all anxious to secure portraits of their departed friends. Photographers laughed at the thing, and said the deception would soon be discovered. Many imitations, too, were made by the usual process first proposed by Sir David Brewster, and more were made by printing on the yet undeveloped plate the second image by superposition; and to some one of these plans the deception was ascribed. But in time, men of considerable scientific reputation enquired into the affair, but could not discover the trick. Mr. Hull, of New York, during a recent visit to this city, made so good a story out of this spirit-photography that I cannot refrain from giving it as I heard it, and with the attendant circumstances:—At a quiet little *réunion* last Monday night, at the residence of Mr. Corlies, the subject was introduced by Mr. Fassitt exclaiming, ‘Oh, by the bye, Hull, do tell the spirit-story!’ ‘With all my heart,’ he replied, and continued, ‘An acquaintance of mine in Boston, a very able photographer, heard so much about this new kind of picture-making that he determined at last to investigate it, and

expose the truth if possible. So he went to the spirit-gallery and made the following propositions: 'If you will let me examine all your apparatus and chemicals—let me clean and prepare a plate, place it in the camera myself and expose it, and you then produce this double image when I develop the plate myself, I will pay you a large sum of money.' He did not imagine for one moment that his offer would have been accepted, and was surprised when the medium consented at once, and named that moment as the best time to try it. So at it my friend went, took the camera to pieces, and removing the lenses of the tube, examined all parts of it, also the screens and all the surroundings in the gallery. Then he went to the dark-room, poured the bath solution into a new bath, and after examining all parts of the dark-room, took a plate and cleaned it with extra care. After coating and sensitising the plate, he carried it to the camera, and placed the shield in position. At this stage of the proceeding, the medium acted the only part which, he said, was absolutely necessary for him to perform, *viz.*, to draw the slide and return it after exposure. After placing the shield in the camera, and before the exposure was made, he did not allow the medium to approach the camera, but, seating himself in a chair in front of the camera, he kept his eyes fixed on it, and directed the medium to expose the plate. He did so and then stepped back from the camera. The gentleman then took the shield into the dark-room alone, and there developed the picture, and much to his astonishment, there was a second image near his own of the same character as are all these pictures.'

"Mr. Hull told all this without any remarks thereon, further than that he had implicit confidence in his friend in Boston, and that the trick must be well managed to be so difficult to discover. He gave me the address of his Boston friend, and I have written to him on the subject.

"This afternoon I called on Mr. Broadbent, and asked him if he had seen these pictures. He said he had, and believed them to be made by some of the usual well-known plans of producing such effects; and stated further that Dr. Child had a large number of them, and advised my calling on the Doctor. I did so, and he at once produced several card-picture albums of all kinds of people. Some I recognized as prominent men: several were of Dr. Child himself. All had this spirit-accompaniment; the spirit in each differing in every respect as far as age, form, &c. were concerned, but all alike in the principal characteristics. The Doctor's story was, if anything, ahead of the one Mr. Hull told us. Dr. Child said he had desired to investigate the matter thoroughly, and having no more knowledge of the photographic art than he could gather from the *Encyclopædia*, he applied to various practical operators here and elsewhere for information;

and he had had prepared ghost-pictures by all the well-known processes. Armed with these, and the information received with them from their makers, he wended his way to Boston. He found this medium very willing to give him every opportunity of investigating the matter, and, as he said, earnest himself in wishing to find some rational solution of the mystery. He permitted him to watch him in all his manipulations in the dark-room and out of it, and allowed him to examine all his apparatus. Dr. Child shewed me pictures of himself made at that time, and while he and several friends were watching the whole process from the plate-cleaning to the fixing; and he said, too, that he had taken the precaution to mark each plate with a diamond before it was used; and yet on each is this spirit friend, sometimes near and sometimes more remote, but in no case had he been able to recognize in the image any former friend or acquaintance. He had, however, failed *in toto* in discovering any human agency concerned in the formation of the picture.

"Now, as to the pictures themselves, *they differ very materially from anything of the kind I have ever seen, and I know of no way of imitating them.* The spirit is never a full-length portrait; always the bust or three-quarter length, and yet you cannot say positively where the figure disappears. The first impression on many is that the whole figure is very plain, and then it seems not to be so distinct when examined in detail. I have not seen the negatives, but from the appearance of the print I would say that, judging from the general whiteness of the image, the 'spirit' must have been the first object to appear in developing the plate. The features are not at all distinct. There are general features pretty well marked, but in all parts, except the very intense part of the face, the surrounding objects are distinctly seen through the image, *and yet there is none of that clearness of definition usual in the under-exposed figure in ghost-pictures.* They seem very much out of focus when they stand at the back of the sitter or in front of the sitter, more distinct when on the same plane, but in all cases very much over-exposed; and, if my memory serve me right, I saw none to the left hand of the sitter—all were on the left side of the picture, *i.e.*, to the right hand of the sitter.

"I have written to Boston to the gentleman who gave Mr. Hull the statement as related to us; and in mentioning his name to Mr. Broadbent, he said he knew him as an able photographer. Dr. Child corroborated the story as told to Mr. Hull, stating further that the medium had agreed to repeat the experiment at the gentleman's own room; but in some experiments made there he had failed to produce the effect, and he (the medium) thought that his influence had not been sufficiently long in connection with the chemicals.

"The believers in Spiritualism explain the matter thus:—Spirits themselves cannot impress their own image on a sensitive plate, but they can mould into form some of those higher principles of matter; and this matter, although invisible to our naked eyes, can reflect the chemical rays of light, and thus impress the plate. In proof of this they instance a picture I have seen at Dr. Child's of a lady *who willed a figure of a guitar to be in her hand, and lo! the spirit of a guitar came at her bidding*. They say there can be no such thing as a spirit of inanimate matter, but that spirits can form or mould their images at will: hence the figures seen are, in all cases, merely models held up before the camera by the spirits, not real portraits of the spirits themselves; and likewise allege that the spirits see the likenesses in the memory of the sitters. How well Mr. Bulwer could handle a subject like this, and what a capital 'strange story' he could compose from these marvels! "C. SELLERS."

The packet containing three of the photographs can be purchased of Mr. Pitman, 20, Paternoster-row, price 3s. 6d., or sent by post on that amount being remitted to him.

Whilst going to press we have received a letter from America with some further photographs, and stating that no fraud or natural solution has been discovered.

THE CHILDRENS' PROGRESSIVE LYCEUM.

THE establishment of an institution under this title at New York was proposed in an able speech by Mr. Andrew J. Davis, on the 25th January last, and from his description of it we should be very glad to see a similar establishment in this country, where it is fully as much needed as in America. Mr. Davis describes it as "an association for the mutual improvement of children of all ages, and of both sexes, from two years up to eighty or ninety." He says "it is an attempt to realize, partially at least, an ideal assemblage of *young minds*, which is actualized in the Summerland, where such children are constantly going from earth, and where they are received into groups for improvement, growth, and graduation."

Should there be enough of *young minds* in this country for supporting such an establishment, we hear it reported that Mr. Faraday, Dr. Carpenter and Sir David Brewster, who have long ago completed their education, and have no occasion to learn anything more, will be proposed as the principal professors, at salaries to be named by themselves.

PASTOR LANDELLS AND HIS LAMBS.

THERE is a YOUNG MEN'S ASSOCIATION in connection with the Baptist Chapel in the Regent's Park, of which the Rev. William Landells is the Minister, and he is *ex-officio* President of the Association. About three months ago an unfortunate question was put forward for discussion—"Are the modern phenomena designated spiritual manifestations genuine, and have we satisfactory evidence of intercourse with the spiritual world?" The usual routine in such cases was carefully adhered to, and the discussion was opened, of course in the negative, by Mr. O. Waterman, the Secretary, who had come fresh to the subject, without previous inquiry, and without having witnessed any of the phenomena. His speech, however, was not the less eloquent or positive, but sad to say, the affirmative was gently put forward by some, and then again the negative was taken, and it was found, contrary to the custom of the Association, that the discussion could not be completed on one evening. It was, therefore, adjourned to the following week, and increasing interest was felt in it. The discussion did not flag, and it was again adjourned. It was then, after several weeks' discussion, suggested that it would be well for the Young Men's Association to do, what ought to have been done at first, namely, make acquaintance with the manifestations; and for this purpose a committee of seven was selected, and Mrs. Marshall was called in for their edification. The seven were not satisfied with what they saw, and attributed the whole to imposture. They duly reported this to the next meeting, and the discussion was renewed, but not completed. All this time the Rev. President was mum. There was no occasion for him to speak, as he found that the question was sure to be resolved in the negative. At this stage the committee were introduced to Mr. Coleman, who heard for the first time what had been going on. He desired them to see Mrs. Marshall again, which they did, and in the presence of several of them, some remarkable manifestations occurred. Mr. Beales, one of the committee, whilst sitting at the table, was suddenly turned round on his chair with his back to it, and then as suddenly brought round again. At the next meeting Mr. Coleman was invited to be present, and Mr. Landells having heard of the turn the question had taken, in consequence of the turn given to Mr. Beales, was very anxious to have it disposed of that evening, and of course still in the negative. He tried by all means to stifle further discussion. He made a long speech in which he spoke much and often of the spirit-rappers, and threw ridicule on the whole subject. He was admirably answered by Mr. Coleman, who gave an exposition of the breadth of the spiritual

inquiry, and shewed that it was not less fair or true to call enquirers spirit-rappers, than it would be to call him a water-dipper, or the Church of England water-sprinklers. Mr. Coleman shewed the nature of Christian Spiritualism, and quoted as his creed the following eloquent passage:—

“The ministry of angels is not a matter of inference chiefly, but of direct and unmistakeable testimony. The Scriptures distinctly and positively affirm, that holy angels are our attendants and perform for us various services. The testimony of the Bible is not to be set aside by the fancy, to which some so tenaciously cling, that these passages relate exclusively to the past; for they make no mention of one time more than another. They describe the privileges of the righteous, without reference to time, and throughout every age of the Church’s history. Moreover it should be remembered by those who are so ready to refer them to the past, that the present dispensation is not distinguished from those which preceded it, by less, but by greater privileges.

“It cannot be denied that we need the aid of unseen beings as much now as ever; that their protection, their succour, their gentle influences, the consolation which they minister, are as much required as at any former age. And if equally needed, surely in an age of greater privilege we are not to suppose that their services have been withdrawn. *To me the doctrine of ministering spirits, next to the revelation of God’s fatherly character, is one of the most comforting which the Bible contains; and to restore and confirm the Church’s belief in it, and teach her what it implies is to render her most valuable service.*”

Turning round to the Rev. President, Mr. Coleman said, “That, sir, is my Spiritualism,” and then addressing the meeting he asked them if they could imagine that this beautiful passage could have proceeded from the same person who had been making the violent and prejudiced display they had just witnessed. *It was a piece selected by Mr. Coleman out of one of Mr. Land’s sermons!* He asked him what he meant by it, and whether it was only poetry and fancy? Things were now become serious, and the pastor was looking foolish in the eyes of his lambs. It did not improve his temper, and he became more violent than before. The doctrine of ministering spirits which he had told in his sermon *to be one of the most comforting to him which the Bible contains*, was found to have no meaning in it whatever, and to be what our American friends call *bunkum*. If any of the ministering spirits appeared, or in other ways manifested their presence, all those who happened to be present at their manifestation were spirit-rappers, and the ministering spirits became suddenly transformed into devils. That was the practical conclusion to which he came as to all known manifestations, and such the way in

which, when he was brought to the point, he proposed to restore and confirm the belief of the church in angel ministry.

But then came out a piece of information which during the five previous nights' discussion he had concealed from his lambs. He had sat night after night, hearing them floundering about the question of whether or not the manifestations were genuine. He had heard the report in the negative read by the committee without a word, and had repeatedly urged that the subject should be closed, of course by a negative vote, which would have settled for these poor young men that the manifestations do not occur. Finding that Mr. Coleman's facts, and the deliberate statement by Mr. Beales, of his having been turned round in his chair, had operated upon the audience, Mr. Landells was obliged to change his tactics, and he now told them how he himself had some time ago witnessed the manifestations, and that though he believed them to be genuine, they were puerile, ridiculous, and wicked. In fact that they were forbidden by the Bible, and were nothing but the work of that dust-hole of the Calvinists, the devil. He then became so abusive, that several of his young men had to express their surprise at his language and conduct, and to apologise to Mr. Coleman. Mr. O. Waterman, the secretary, threatened to resign his situation, and another influential member of the committee has actually resigned. It was obviously impossible now to vote that the manifestations were not genuine, and he wished the discussion to be dropped. However this was not allowed by the meeting, and it was adjourned till the end of January last. At that last meeting Mr. Landells having been working hard in the interval to keep down the subject, had arranged that it would be best to let it drop without coming to any decision on the original question, and so this episode was ended. But in order to keep him safe for the future, he afterwards procured an alteration in the rules, which will have the effect of preventing such unpleasant subjects from being brought up again. It had been a severe discipline for him, and he has promised to put things right in a sermon in which he is to explain his views from the pulpit, where he will have it all his own way. As we conceive his character to be somewhat involved, we would earnestly press upon him that in what he may say, he will deal honestly and candidly with the whole subject, say nothing about spirit-rappers, but treat of both the higher and lower phases of it, and of its elucidation of spiritual laws. Let him remember those honest and philosophical words of Mr. J. S. Mill, that no subject or system can be fairly considered, without taking its strongest points instead of its weakest. His own religious views embrace fortunately something more important than water-dipping, and something better than the Scotch edition of Calvinism.

Mr. Landells has a great deal to learn and a great deal to get rid of before he knows everything. He is evidently one of the class so well described by Emerson, who says—"They are past the help of surgeon or clergy. But even these can understand pitchforks and the cry of fire! and I have noticed in some of the class a marked dislike of earthquakes."

To shew the lamentable state of incongruity of this class of shepherds, we will adduce an example from the last number of the *Baptist Magazine*, to which the Rev. Wm. Landells is a frequent contributor. This number contains an article from him on "THE WEAKNESS OF THE CHURCH," which he fully acknowledges, and justly attributes "to the absence of the spirit from members and ministers." "Not that it is arbitrarily withdrawn but because there is something in the Church which interferes with its exercise." A memoir of the late Rev. James Smith, Baptist Minister of Cheltenham, succeeds. He appears to have been a good man, and even to have been happily subject to the spiritual influences of a high order. His biographer says of him that shortly before his departure, "His peace generally flowed like a river, but *occasionally* he had ecstasies. His countenance was lighted up with heavenly joy, so much so that we said to him, 'Are you going to heaven, father?' 'No,' he said earnestly, 'but heaven is come to me,' and then he told us with beating eye how the love of God had been shed abroad in his heart, how it had expanded under its influence until he felt as in the days of his youth, when he first loved Christ." The good man was realizing, let us hope, the fruits of spiritual communion and had a true and abiding sense of it, and described it as heaven come to him. "For a time," we are told that, "hopes were entertained that he might be partially restored, but it was not to be so. *His Master had need of him elsewhere, and said to him 'Come up higher.'*" This is all very fine and very beautiful, it has no meaning at all, but suddenly we see that like Mr. Landells' notion of the ministering angels, there is not a glimmer of an idea in it, for immediately after being sent for to "come up higher," we are told that "on the 18th of December, Mr. Smith was laid in his last resting-place. The funeral services were conducted in Cheltenham Chapel, near to where his body was awaiting the resurrection." And so poor Mr. Smith, who was wanted for higher usefulness, and to be still a ministering spirit to his family and flock, and who, before his departure, felt heaven within him, finds himself laid in his last resting-place awaiting the resurrection of his body. What does Mr. Landells suppose him to be doing in the meantime. If he be now a ministering spirit without his fleshy body, what occasion for his body afterwards? What an incongruous and inexplicable belief to hold, as here

described. Mr. Landells had better believe with us, the spirit-rappers, in the evidences of their immediate anastasis and active usefulness, and that men rise at once men with the spiritual body, which is far more substantial, and lasting, and identical, than this poor material tabernacle composed of oxygen and hydrogen. "There *is* a spiritual body," St. Paul says, "and there *is* a natural body, not There *will be* a spiritual body. It is now within us, and it is the real man himself, and *he* is never in the grave, nor in any last resting-place."

Notices of Books.

INCIDENTS OF MY LIFE.

By D. D. HOME.*

At last, we are able to congratulate our readers on the publication of Mr. Home's book, which will be found to contain matter of the deepest interest.

"Some men achieve greatness, whilst some have greatness thrust upon them;" but it has been the lot of others to find themselves in a position of obloquy and ridicule which they have done nothing to deserve, and which is solely the result of the misconception, and of the ignorance of those who assume the office of judging them. In some such position as this last, it has been the misfortune of Mr. Home frequently to find himself, with that large class of the public who are content to take their impressions from the surface of their prejudices, and from the falsehoods of the press, rather than from a careful consideration of facts, which however widely spread, are still strange and confounding to much of the present thought of the world. The injustice which may be done to an individual by such unthinking condemnation, is not of such grave consequence, as the perpetuation of erroneous opinions on a subject, which if the facts Mr. Home states of himself, be true, is of vast importance to philosophical thought and to religious convictions. Were it only that Mr. Home had wished to set himself right with his fellow men, he might have remained content under the opprobrium which has been heaped upon him by so many good persons, in what they thought were the interests of science and of Christianity. His object, however, throughout his book, appears rather to be, to do good to those who honestly though blindly have placed themselves in antagonism to a series of

* Longman and Co., London. Price 7s. 6d.

broad facts, by giving in the shape of a narrative, a simple statement of the curious phenomena, which for a series of years have occurred in his presence, and which have made him the most remarkable medium of modern times. All he asks is, that in the progress of what he has to say the reader will place himself in the attitude of a calm inquirer. Mr. Home has confined himself strictly within the compass of facts which have already been subjected to the most rigid examination. Indeed, it is a curious and instructive fact that the disbelief and the denial of them do not proceed from those who have with care and years of watching made themselves acquainted with them; but only from those, who from scientific or religious pre-judgment have, without taking any trouble to investigate, simply declared them to be impossible.

Mr. Home has no personal object to serve, for he is known already to thousands of all ranks and classes of men, whose testimony and whose sympathy are enough to satisfy all the needs of friendship and social intercourse. He has hitherto been satisfied to leave it to them to judge of him, and of what they have seen in his presence, without resorting, as he tells us, in any one instance, to a public refutation of the continual calumnies and absurdities which have teemed from the press of Europe, and of which many amusing specimens are given in a chapter devoted especially to the subject. It is a lesson not without its use, to observe how easily the public is led by misrepresentation when often enough repeated, to laugh with ridicule even the most important subjects; and from this position, it has happened to Mr. Home, perhaps more frequently than to any other, to hear from thousands of these misinformed individuals, after their conviction of the facts, their bitter regret that they should have been so easily imposed upon by the ignorant denial of their leaders. Objectors generally labour under the idea that they are unprejudiced, whereas there are but few minds that can readily soar above the effects of education and old habits of thought. Each one, too, thinks of what vast importance it will be, if he can only be convinced, forgetting that the whole rank of the believers were once outside of the army of martyrs, and that when once enrolled in its ranks, he only adds one more to the proscribed and ridiculed battalions, who are content to be the pioneers of this great truth.

Mr. Home proceeds calmly with his narration of the many wonderful occurrences, which have happened to him, without any attempts at self-justification, and without any bitterness of feeling towards those who have misrepresented him; indeed he must have felt that he had no need of being justified for being the subject of phenomena over which he has no control, and which the public must judge of, in the best way.

may. Masses of men do not under ordinary circumstances of psychological relations, become suddenly converts to new facts, or to any class of opinions necessitating new thoughts, or new combinations of ideas. The receiving of new lights on old subjects has not usually been the affair of the masses, but it rather seems the law of Providence that all that is new should begin in some individual, who according to his strength, and his surroundings, impresses firstly one and then another, and these again have their little circles, till by degrees the circles overlap one another, and a larger surface is reached and thrown together. Thus little by little truth enlarges and progresses, and what was first seen as a new thing, standing bare and stark by itself, is soon found to be only one of a new series of thought, which takes in its turn a new starting point for some other mind, again to enlarge into new and never-ending series. We know so little of the inner workings of our nature, we know so little of ourselves, and of our springs of action; it has been found so difficult to see nature in her workshop, and to watch her in her processes, that a darkness as of midnight still envelopes the world of mind. Many there are who even think that it is not intended man should dive into these hitherto well-kept secrets, but we need not fear that we shall ever know too much. God is able to preserve his own mysteries, and the very fact that earnest and truthful minds are seeking for light and investigating with all the powers which God has given them, facts which He has permitted in all ages to be spread over the world, and through his sacred books more than in any other records, is of itself a proof that a time has come, when it will be wiser to wait for the result of such investigations, rather than to ignore them or treat them with ridicule. Such no doubt will be the course with those who read Mr. Home's narrative. From its artless and truthful style some few will believe and wait for more light, whilst with the masses, a storm of incredulity will be raised, and fanned by the foolish criticisms of the press.

The incidents of Mr. Home's narrative are preceded by an introductory chapter, written by a literary friend, which for its admirable tone and quiet appeal to the intelligence of the reader, is well adapted to moderate the rancour of the most virulent unbeliever. The last chapter in the Appendix is also by the same experienced hand, and contains abundant reasons for listening to his introductory appeal, drawn from former times, in the shape of numerous instances occurring to other individuals, of similar phenomena to those described by Mr. Home.

We do not remember another instance of the published biography of any one so young as Mr. Home. He commences by stating his birth near Edinburgh in March, 1833, and he

tells how these phenomena first shewed themselves in his cradle being rocked by invisible hands, and by having a vision of the death of a little cousin when he was four years old, so that his "imposture" or "unconscious cerebration" must have commenced at a very early age.

At the age of nine years he went with his aunt to America whither he was soon afterwards followed by other members of his family. He describes a remarkable vision he had at the age of thirteen, of a young companion at the moment of his departure from earth. Shortly after his mother's death in 1850 his first experiences of the more remarkable external forms of mediumship commenced. His simple description of these will be amusing to the reader, though their consequences to him were of the most painful description, and shew how little inducement he had from his Presbyterian aunt, to continue his experiments in that direction, their continuance had been a matter over which he had any control.

A few months after my mother had passed from earth, one night on going to bed, I heard three loud blows on the head of my bed, as if struck by a hammer. My first impression was that some one must be concealed in my room to frighten me. They were again repeated, and as they were sounding in my ears, the impression first came on me that they were something not of earth. After a moment's silence they were again heard, and although I spent a sleepless night I no longer felt or heard any repetition of them. My aunt was a member of the Kirk of Scotland, and I had some two years previously, to her great disappointment, become a member of the Wesleyan body, but her opposition was so violent that I left them to join the Congregationalists. On going down to breakfast the morning, she noticed my wan appearance, and taunted me with having been agitated with some of my prayer meetings. I was about to seat myself at the breakfast-table, when our ears were assailed by a perfect shower of raps all over the table. I stopped almost terror-stricken to hear again such sounds coming with no visible cause; but I was soon brought back to the realities of life by my aunt's exclamation of horror, "So you've brought the devil to my house, have you." I ought here to state that there had then been some talk of the so-called Rochester knockings through the Fox family, but apart from casually hearing of them, I had paid no attention to them; I did not know even what they were. My aunt, on the contrary, had heard of them from some of the neighbours, and considered them as some of the works of the Evil One. In her uncontrollable anger, she seized a chair and threw it at me. Knowing how entirely innocent I was of the cause of her unfortunate anger, my feelings were deeply injured by her violence, and at the same time I was strengthened in a determination to find out what might be the cause of these disturbances of our morning meals. There were in the village three ministers, one a Congregationalist, one a Baptist, and the other a Wesleyan. In the afternoon, my aunt, her anger at me having for the moment caused her to lose sight of her prejudices against these sects, sent for them to consult with her, and to pray for me, that I might be freed from such visitations. The Baptist minister, Mr. Mussey, came first, and after having questioned me as to how I had brought these things about, and finding that I could give him no explanation, he desired that we might pray together for a cessation of them. Whilst we were thus engaged in prayer, at every mention of the holy names of God and Jesus, there came gentle taps on his chair, and in different parts of the room; whilst at every expression of a wish for God's loving mercy to be shewn to us and our fellow-creatures, there were loud rappings, as if joining in our heartfelt prayers. I was so struck, and so impressed by this, that there and then, upon my knees, I resolved to place myself entirely at God's disposal, and to follow the leadings of that which I then felt must be only good and true, else why should it have signified its joy at that

special portions of the prayer? This was, in fact, the turning point of my life, and I have never had cause to regret for one instant my determination, though I have been called on for many years to suffer deeply in carrying it out. My honor has been called in question, my pride wounded, my worldly prospects blighted, and I was turned out of house and home at the age of eighteen, though still a child in body from the delicacy of my health, without a friend, and with three younger children dependent on me for support.

Notwithstanding the visits of these ministers, and the continued horror of my aunt, which only increased as each manifestation was developed, the rappings continued, and the furniture now began to be moved about without any visible agency. The first time this occurred I was in my room, and was brushing my hair before the looking-glass. In the glass I saw a chair that stood between me and the door moving slowly towards me. My first feeling was one of intense fear and I looked round to see if there were no escape; but there was the chair between me and the door, and still it moved towards me as I continued looking at it. When within about a foot of me it stopped, whereupon I jumped past it, rushed down stairs, seized my hat in the hall, and went out to ponder on this wonderful phenomenon.

After this, when sitting quietly in the room with my aunt and uncle, the table, and sometimes the chairs, and other furniture, were moved about by themselves in a singular way, to the great disgust and surprise of my relations. Upon one occasion, as the table was being thus moved about of itself, my aunt brought the family Bible, and placing it on the table, said, "There, that will soon drive the devils away;" but to her astonishment the table only moved in a more lively manner, as if pleased to bear such a burden. Seeing this, she was greatly incensed, and determining to stop it, *she angrily placed her whole weight on the table, and was actually lifted up with it bodily from the floor.* This was the last week I passed in the house of the aunt who had adopted me, for she was unable to bear the continuance of the phenomena, which so distressed her religious convictions, that she felt it a duty that I should leave her house, and which I did.

His mediumship after this became at once so remarkable that within a few weeks it was known over a great part of the United States. He describes his feelings when he saw the first public announcement in the newspapers:—

I was then eighteen years old, and on seeing this article which made me so public, I shrank from so prominent a position with all the earnestness of a sensitive mind; but I now found myself finally embarked without any volition of my own, and indeed, greatly against my will, upon the tempestuous sea of a public life. From this time I never had a moment to call my own. In sickness or in health, by day or night, my privacy was intruded on by all comers, some from curiosity, and some from higher motives. Men and women of all classes, and all countries; physicians and men of science, ministers of all persuasions, and men of literature and of art, all have eagerly sought for the proofs of this great and absorbing question of the possibility of spiritual causes acting on this world of nature. For myself, I have no apology to offer for the occurrence of these unwonted manifestations in my own case. As will have been seen, they came to me quite unsought, and with all the unpleasant and painful accompaniments which I have described. I have not, and never had the slightest power over them, either to bring them on, or to send them away, or to increase, or to lessen them. What may be the peculiar laws under which they have become developed in my person, I know no more than others. Whilst they occur I am not conscious of the mode by which they are produced, nor of the sort of manifestation that is about to occur. Any peculiar sensations that I may experience during certain of the manifestations, I will describe as far as I can, while mentioning the visions or external phenomena. Beyond being of a highly nervous organization, there is nothing peculiar about me that I am aware of; but I continue to have delicate health, and I firmly believe that had it not been for these phenomena, I could not have lived till now. In this belief many

physicians of high standing have given their testimony to bear me out. Frequently during the most severe visitations of illness, my pains have been suddenly soothed in a mysterious way, and many times when it would have been impossible to have moved me in bed, for fear of increased hæmorrhage from the lungs, my head has been slowly lifted, and my pillow has been turned by unseen hands. This has been repeatedly witnessed by many persons.

These extraordinary occurrences have, with some exceptions, continued with me ever since the time I have stated as their commencement, and they have extended their range, to my astonishment not less than to that of others, in the most striking manner. The exceptions to which I refer have been of periods during which the power has left me entirely; for instance, from the 10th of February, 1856, to the 10th of February, 1857, during which time I had no external token of spirit power. On several other occasions, the power has ceased for shorter periods, and generally I have been told beforehand, both of the times of its cessation and return. I could never detect any physical cause for such cessation, nor any difference in my general feelings or health, although the reason given for the withdrawal has commonly been on the ground of health. Upon several occasions, however, the reason given was that it was withdrawn from me as a reproof for having done that which I knew to be wrong.

From the delicacy of his health his education had been much neglected, and after going through one or two years of mediumship, during which his peculiar powers attracted, as it seems ever to have done, the deep sympathies of some of the best and most learned men with whom he has been brought in contact, he attempted to make up for lost time at the Theological College of Newburgh on the Hudson. The solitude and study here coming so suddenly after his previous mode of living, seem to have been too severe a change for his sympathetic organization, and his health began to fail. He was obliged to leave, and to go once more amongst the many friends who were anxious to witness the phenomena.

The description of his mediumship is continued from their narrations, and it is a chief point of interest throughout his book, that there is hardly a fact stated in it only on his own authority. The testimonies given are in many instances those of sceptics, and in most others they are those of persons of high characters and attainments, whose word is entitled to absolute belief as to the physical facts which happened before their eyes. At this period of his life he adduces the testimony of Judge Edmunds, Dr. Gray, the late eminent Professors Bush and Hare, Dr. Hallock, Mr. S. B. Brittan, Mr. Elmer, and Professor Mapes.

The first occasion of his levitation or being lifted in the air was on the 8th of August, 1852, at the house of Mr. Cheney. After a variety of manifestations of the strongest kind—

Suddenly, and without any expectation on the part of the company, Mr. Home was taken up in the air! I had hold of his hand at the time, and I and others felt his feet—they were lifted a foot from the floor! He palpitated from head to foot apparently with the contending emotions of joy and fear which choked his utterance. Again and again he was taken from the floor, and the third time he was carried to the lofty ceiling of the apartment, with which his hand and head came in gentle contact.

Mr. Home tells us—

During these elevations, or levitations, I usually experience in my body no particular sensations than what I can only describe as an electrical fulness about the feet. I feel no hands supporting me, and since the first time, above described, I have never felt fear, though should I have fallen from the ceiling of some rooms in which I have been raised, I could not have escaped serious injury. I am generally lifted up perpendicularly; my arms frequently become rigid and drawn above my head, as if I were grasping the unseen power which slowly raises me from the floor. At times when I reach the ceiling, my feet are brought on a level with my face, and I am as it were in a reclining position. I have frequently been kept so suspended four or five minutes, an instance of which will be seen in an account which is given of occurrences in the year 1857, at a château near Bordeaux. I have been lifted in the light of day upon only one occasion, and that was in America. I have been lifted in a room in Sloane-street, London, with four gas-lights brightly burning, with five gentlemen present, who are willing to testify to what they saw, if need be, beyond the many testimonies which I shall hereafter adduce. On some occasions the rigidity of my arms relaxes, and I have with a pencil made letters and signs on the ceiling, some of which now exist in London.

After several attempts to study medicine had all failed on account of his delicate health, it was found in January, 1855, that they must be entirely abandoned. His cough had so increased, and other symptoms of a more alarming nature, that it was pronounced that his only hope of prolonging his life was to visit Europe. He arrived in London in April, and was most kindly received by Mr. Cox, of Jermyn-street, at that time his first and only friend. His wonderful gifts, however, and his own sympathetic power have always brought friends about him, and it seems that in less than a month he was sought after by more persons than he could find time to visit. Curiously enough, amongst his earliest visitors were Lord Brougham and Sir David Brewster, and to the two *séances* attended by Sir David, and to the correspondence which ensued, ample justice is done in a separate chapter as an Appendix. The whole story as now brought together for the first time is both amusing and instructive, and is a crushing exposure of the falsehoods which were resorted to by Sir David Brewster. It is a lesson to be remembered by Sir David, and we hope that others may be deterred by his example from following him in his disloyalty to truth. Mr. Home might have given a further instance of Sir David's dishonesty had he known what we can vouch for the truth of, from the lips of Sir David Brewster himself, that he himself in his own house has been the repeated subject of spirit visitations; and it is certain that notwithstanding his denial, he has a real belief in what are erroneously called modern manifestations. He himself has told, that constantly when he has been sitting up late at night, making his inventions, or claiming those of other persons, he was regularly preceded up the stairs by footsteps, and by the audible rustling of a female's dress, going up step by step before him, till he reached his bed-room door; and that though,

as he stated, he never saw anything, he could not be deceived in the sounds which he heard, and which he said that he accurately described !

After a stay of several months with Mr. Rymer, at Ealing, where he was visited or rather besieged by the curious of all conditions of men and women, and where his mediumship continued to exhibit nearly all of its most remarkable phases, the descriptions of which he gives in the words of the narrators, his still delicate health drove him, in the autumn of the same year, to Florence, Naples, and Rome, and later to Paris. His friends now were princes, kings, and emperors, and so common do they become as investigators and believers, that one is almost constrained to believe that if Mr. Home shall be thought to have become at this time very wicked, it must have been brought about by keeping bad company with these magnates of the world. His manifestations at this time were of the most marvellous kind.

We now find the following unpleasant incident of mediumship in a Roman Catholic country :—

On the 5th of December, 1855, whilst I was returning to my rooms late at night at Florence, the streets being deserted, I observed a man stepping from the doorway of the adjoining house. I was on the step leading to my own door, and was looking up at the window to see if the servant was still up, when I received a violent blow on my left side, the force of which and the emotion caused by it, threw me forward breathless in the corner of the doorway. The blow was again repeated on my stomach, and then another blow on the same place, and the attempted assassin cried out, "Dio mio, Dio mio," and turning with his arm outstretched, he ran. I distinctly saw the gleam of his poignard, and as he turned, the light of the lamp also fell full on his face, but I did not recognize his features. I was perfectly powerless, and could not cry out or make any alarm, and I stood thus for at least two minutes, after which I groped my way along the wall to the door of a neighbour, where I was admitted. I thought I must have received some serious injury, but on examining myself I found that the first blow had struck the door key, which I happened to have in my breast pocket, immediately over the region of my heart. I wore a fur coat, and this had chanced to be twice doubled in front. The second blow had gone through the four folds of it, through a corner of my dress coat, my waistcoat, and the band of my trousers, without inflicting any wound. The third blow had penetrated the four folds of my coat, and also my trousers and linen, and made a slight incision, which bled, but not freely. I had that morning received from a dear friend, who had in his house a clairvoyant of remarkable powers, a letter begging me not to go out that evening, as she had received a warning of impending danger, but to this I paid no attention. I never discovered the perpetrator, nor the cause of my life being attacked. Many reasons were assigned, amongst them robbery, mistaken identity, and religious intolerance.

In the midst of the manifestations Mr. Home was suddenly told by the spirits, on the 16th February, 1856, that his power would leave him for a year. Whilst he was at Rome he tells us that in the absence of the power, he read with eagerness all the books he could find relating to the doctrines of the Romish Church, and that soon after he sought to be received as a member of that body, and that he determined to enter a monastery. He was kindly received by the Pope, and not finding a monastic life

to his mind, he very sensibly went to Paris instead of staying with the monks. Here he sought the counsel of the celebrated Père de Ravignan, to whose care the Pope had commended him, and by whom he was assured *that as he was now a member of the Catholic Church the power would not return to him.* For himself he quietly says that he had no opinion on the subject, as he was without data on the point, beyond the assurance of the Père de Ravignan.

On the night of the 10th of February, 1857, as the clock struck twelve, I was in bed, to which I had been confined, when there came loud rappings in my room; a hand was placed gently upon my brow, and a voice said, "Be of good cheer, Daniel, you will soon be well." But a few minutes had elapsed before I sank into a quiet sleep, and I awakened in the morning feeling more refreshed than I had done for a long time. I wrote to the Père de Ravignan, telling him what had occurred, and the same afternoon he came to see me. During the conversation loud rappings were heard on the ceiling and on the floor, and as he was about to give me his benediction before leaving, loud raps came on the bedstead. He left me without expressing any opinion whatever on the subject of the phenomena. The following day I had sufficiently recovered to take a drive, and on Friday the 13th, I was presented to their Majesties at the Tuileries, where manifestations of an extraordinary nature occurred.

The manifestations continued, to the great disgust and scandal of the Père de Ravignan, whose recent biographer, a Jesuit, receives ~~some~~ well-merited castigation for his fraudulent attempt to back up Ravignan's foolish prophecy. Here it was that Mr. Home was the constant guest of the Emperor and Empress, and we cannot help adducing the fact of such an one as the present Emperor of the French being so completely satisfied of their truth, as one which should silence the ignorant scribblers who pretend, without ever having witnessed the manifestations, to deny their occurrence and their possibility. Perhaps of all living men it would be impossible to select one of the human race who is more an incarnation of all that is acute, and common sense, and less likely to be duped. We say this because so few have been able hitherto to dupe him, though the attempt has been made frequently enough no doubt by the first men of the day. What an inconsistency to suppose that a young man of Mr. Home's position and surroundings should have the astounding impudence to make the attempt, and the still more astounding ability to carry it out in the presence of the Emperor and the most able men of the court, and this too during daily visits extending over many months!

After a short visit to America, just previous to which there is a case of healing performed through Mr. Home, of so remarkable a nature that one fears to draw comparisons respecting it, he returned to Paris in May, 1857, and remained there till July, when he went to visit a friend near Bordeaux where the following occurred:—

The lady of the house turned to me and said abruptly, "Why are you sitting

in the air?" and on looking we found that the chair remained in its place, but that I was elevated two or three inches above it, and my feet not touching the floor. This may show how utterly unconscious I am at times to the sensation of levitation. As is usual when I have not got above the level of the heads of those about me, and when they change their position much, as they frequently do in looking wistfully at such a phenomenon, I came down again, but not till I had remained so raised about half a minute from the time of its being first seen. I was now impressed to leave the table and was soon carried to the lofty ceiling. The Count de B—— left his place at the table, and coming under where I was, said, "Now, young Home, come and let me touch your feet." I told him I had no volition in the matter, but perhaps the spirits would kindly allow me to come down to him. They did so, by floating me down to him, and my feet were seen in his outstretched hands. He seized my boots, and now I was again elevated, he holding tightly, *and pulling at my feet till the boots I wore, which had elastic sides, came off and remained in his hands.* Since I wrote the narrative of this *séance*, I have applied to the Count for his verification of it, and I have his letter stating its correctness.

He then visited Holland where he had frequent sittings with the queen, and from thence he went to Italy where he met the lady who afterwards became his wife. His narrative of this is replete with feeling and interest, but we forbear to quote. The marriage took place in August, 1858, at St. Petersburg, where he was the frequent guest of the Emperor of Russia and of the Imperial Princes, in whose presence wonderful manifestations occurred.

In August, 1859, he was again in Paris, and shortly after in England, and full descriptions are given of the manifestations from which we select the following:—

One evening, at the chateau, as we were seated at the table, the spirits having requested that the candles should be extinguished, the table drawn to the window, and the curtains opened to admit the moonlight, there had been some striking manifestations, and the time had been passing almost imperceptibly to us all, when a gentleman who was present, said that he felt very much exhausted, and he asked for a glass of brandy and water. It was brought, and he took it in his hand, and was about raising it to his mouth, when a spirit-hand suddenly appeared, took hold of the lower part of the glass, and disappeared with it under the table. We laughingly said that our unseen friends surely did not believe in the use of stimulants. To this they assented by emphatic raps, and at the same moment the glass slowly rose again before him empty. The windows being closed, we supposed the water had been thrown upon the floor, and we arose to see where it was. We could discover no trace of it. About two minutes had elapsed, when the same glass which was standing empty before him, was seen without any visible cause, gradually to approach the edge of the table, and to disappear beneath it. I do not believe that above two seconds could have elapsed, before it again appeared with the brandy and water in it, apparently not less in quantity than when first brought in, though the quality had certainly undergone some chemical change, as it had now lost much of its brown colour. By the raps, a warning was given to all of us against such indulgence.

Of this period of Mr. Home's life our readers are partly aware from what has appeared from time to time in our pages, and we need only refer to his book for the very interesting particulars which are given, and which have the effect, from first to last, of giving something in the nature of a photograph of a medium's life, from which it may be analyzed and dissected by

the man of science when he has brought himself down to the temper for inquiry instead of denial. In this light it is a contribution of the utmost value, not only for the present advancement of Spiritualism, but for future reference as a record of the most remarkable experiences which have ever passed through the printing press.

Mr. Home has only just returned to London after a month's visit to Paris, where he has been repeatedly a guest at the Tuileries, and present at the court balls during that period.

THE HISTORY OF THE SUPERNATURAL.*

A NEW era for spiritual inquiry is opened out by the publication of such a work as this, which we have received too late to review at length this month. We can only give this short notice of it, and entreat our readers to possess themselves of it, as by far the most valuable and comprehensive work which has yet appeared on this subject. It is not a book to lend or to borrow, but to be kept for reference as a text-book. Through it, is opened out to the reader a mine of wealth from the rich stores of the modern and dead languages, which there are few authors who could have given to us, and the whole is presented in the always rich and glowing words of Mr. Howitt. He reminds us, for his vigour and strength, of some brawny, poetical blacksmith, with bare arms, striking away at the iron which he has got to a white heat, and moulding it as he likes, amidst a coruscation of sparks like fireworks, and singing sweet songs the while. He has such life and vigour, and there are such gleams of bright forest glades and rich anecdotes interspersing the depth of earnest wisdom to be found in his writings, that we shall wonder if these volumes be not taken up generally by the reading public in place of the fashionable novels, which have not half the adventure, and none of the peculiar interest, attaching to this great subject of the spiritual.

We shall reserve what we have to say for a full review of the work to appear in our next number.

* *The History of the Supernatural, in all Ages and Nations, in all Churches. Christian and Pagan, demonstrating an Universal Faith.* By WILLIAM HOWITT, LONGMAN & Co. 2 vols., crown 8vo.

Correspondence.

To the Editor of the "Spiritual Magazine."

Sir,—The account given in the last number of the *Spiritual Magazine* by Dr. A. B. Child, as from the spirits, of the mode of obtaining spirit-photographs must have been opportune, when the scientific of society seem ready in every ingenious way to account for the phenomena, rather than according to the most natural and true. Surely, in all cases there can be no better way of obtaining knowledge of the operation of spirit, than by applying to the spirits who only are in a true position to give it. Their powers are generally termed supernatural; but can this be strictly correct, while evidently they are within the domain of universal nature, and with all their living powers are, like ourselves, also within the province of its laws, such as are appointed of God for the regulation and development of his intelligences?

The following are useful statements said to have been made by spirits. They can both cover the sight and suspend the hearing of persons when they have an object in doing so. To write through a medium, they stand at the elbow and play the appropriate muscles of the arm as by a jet of electric magnetism from the ends of their fingers, as a man would thrum the strings of a violin. Sometimes when they find a brain easily impressed, and the thought readily controlled, they impress the mind with what they wish to have written. Thoughts are peculiar motions of the mind, and they can discharge their thoughts upon our brain, when they beget in our minds the identical thoughts that are in their own.

To read our thoughts spirits watch the peculiar magnetic current, as it flows from the brain, for each thought produces its peculiar vibration, as much as each word produces its peculiar motion in the organs of speech. The sounds which are magnetic rather than electric, as they are obliged to use the materials which they chiefly possess, four-fifths of their composition being magnetism, the remaining fifth is electricity. Electricity forms the solids of their bodies answering to the muscle and bone of ours, while magnetism, which is more refined, constitutes the fluids with which the solids are permeated and supplied with nutrition. They cannot pass through fluids, nor see through them so agitated, much better than we can, because they see upon the same principle that we do. When, therefore, the lines of radiation are disturbed and thrown into innumerable angles, they bring to them no clear image of the objects to be seen. There is nearly as much difference between the subtle, penetrating power of a pure current of magnetism, and a pure current of electricity, as there is between electricity and light.

Their velocity in travelling depends upon their state or elevation. Mediums who are in the love of goodness, and the desire of expanded knowledge and truth will attract to them spirits of an elevated order, but the sphere of such are of an opposite character repel their approach, and attract spirits of low conditions. The motion of material things and persons, by unseen causes, and the responsive sounds to questions, will awaken an attention which is desirable to the fulfilment of good designs. The machinery of man is well adapted to this great work. He is so organized that what he can do they can do with the same organism. If he can speak, write, or move material matter, so can they through him with such forces as he applies to effect the same results. That force is the will of mind acting upon electricity giving it motion, which acts upon the nerves and muscles, giving them motion as will prefers, and the power thereof is felt upon the human body.

I remain, Sir,
Respectfully yours,
B. T.